WORKS IN PROGRESS

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"Anyone who has ever struggled with poverty knows how extremely expensive it is to be poor." James Baldwin

Homelessness ~ A Look At What We Choose Not To See

D. Maia Huang

This is a group interview of three Bread and Roses staff members: Skye Alexander, Jennifer Collins, and Scott Douglas.

What is Bread and Roses? What kind of services do you provide and to whom?

Jennifer: A Catholic Worker House of Hospitality.

Skye: It's a Catholic Worker Community, including a soup kitchen, shelter, and a drop-in shelter. It's run as a collective. No one person is really in charge. Responsibilities are shared equally. Bread and Roses has been in Olympia for 11 years. We're currently staffed by nine full-time staff. We have a child with us and more than half of our community is queer.

Jennifer: And decisions are made by consensus.

Skye: Our guest house shelters up to eight single women and two families. We provide temporary shelter and what we try to do is make it so that people have someplace to move into when they leave here; a more permanent housing situation.

Scott: We have a complimentary kitchen and we serve lunch and dinner to 120-150 people six days a week. We have crews of volunteers who do the cooking, cleaning, and serving. There's over 400 kitchen volunteers each month. We welcome everyone who comes to the kitchen without question or conditions.

Skye: We have the condition that no violence can be use, including name calling, weapons, violent threats, etc. The drop-in center has about 80 people who come in everyday when we open at 7 AM. People have access to laundry, showers, telephones, a bathroom, newspapers, and coffee. A big part of the drop-in is that people come in to stay dry and be around other people.

Jennifer: A lot of the drop-in people sleep in the shelters at night, so they don't have any place to go in the day.

What issues do homeless people face aside from their obvious struggle to find shelter?

Scott: Difficulty finding healthcare.

Jennifer: Privilege and access.

Skye: Transportation's a big one for most people. You can have access to healthcare, but not have a way to get there.

Scott: Basic things like going into stores or public places and being treated as a criminal. A lot of our clients have a lack of access to mental healthcare as well, and this is a big reason why they end up homeless. If you're poor, mental healthcare is difficult to come by.

photo by Dave Campbell

Skye: I think the prejudice factor really figures into homelessness, as far as having prejudice reinforced against one's situation and society viewing homeless people as nonfunctioning, and thus, continuing the process.

Scott: I think a lot of our clients are looked on as problems, rather than people with problems which can be solved and it's very dehumanizing.

Skye: People view homelessness as an issue, a problem, rather that seeing individuals with problems.

Many people have stereotypes of homeless people. What types of people come seeking shelter and where are they from?

Skye: A lot of our clients are from this area. Some are from out of town. We're serving people because there's a greater need, not because our services are so wonderful that we're attracting people from out of town.

Jennifer: Some have post traumatic stress disorder (PTSD). A lot of mental health clients can't hold a steady job or function like what is deemed as "normal".

Skye: A lot of our clients are "normal". It can happen to anyone. It's not an us/them problem. It's much more an us/us dynamic.

Scott: You see a lot of people for whom homelessness is a result of other societal problems. For instance, migrant workers who never got paid and have no way of forcing their employers to pay them. And women and children whose means of support have disappeared either out of abandonment or because they had to leave an abusive situation, as well as, people whose lives have been torn apart by violence in war or daily life in the city.

What special projects does Bread and Roses have going currently?

Scott: There are several groups working towards providing more shelter, both permanent housing and emergency shelter, on an ongoing basis. These groups are working to empower people who are homeless to get actively involved in eradicating homelessness. And we, as service providers, are working with them to do this.

Jennifer: Trying to do what the housing authority can't do.

What problems do you run into as an agency?

Skye: As an agency, we struggle with our reputation within the community. People view us as part of the problem because we house and feed the homeless and it's almost as if, if Bread and Roses wasn't there, the problem wouldn't be.

Scott: Our presence in downtown makes people realize that there are serious problems to be addressed in Olympia and some people would rather not know that these problems exist, or that they exist downtown.

What is expected of volunteers and what kind of training and support do you provide?

Jennifer: Here, at the house, volunteers get four hours a week. They spend their time talking, hanging out, listening, fixing meals, writing thank you notes....

Skye: Answering phones, processing donations...We do periodic volunteer trainings where we discuss oppression issues, the politics of poverty, the history of the Catholic worker, and we do a discussion on community resources. Most of our staff technically work 20-25 hours a week. Each person has a focus. For example, mine is the guest house, which means that I do the majority of my shifts at the house. In addition to shift hours, staff contribute to the other responsibilities of the community--running errands, processing donations, doing speaking engagements--so it ends up being a more than full-time job.

Jennifer: As for support--we are living and working in the same place together. It's supportive in some ways, but you can't go home and leave your workplace behind because it's the same place.

I think a lot of our clients are looked on as problems, rather than people with problems which can be solved and it's very dehumanizing. [Scott Douglas]

Skye: The Crisis Clinic and Safeplace provide free trainings to staff and it's been invaluable.

What would you like to see the community/government doing to deal with homelessness? Are there any solutions?

Jennifer: My first thought is to live in small communities. Share resources, access, cars, food. Get away from the idea that you must "consume" to be happy. Embrace the

(Continued back page)

A Brief History Of The Cowlitz — Page 3

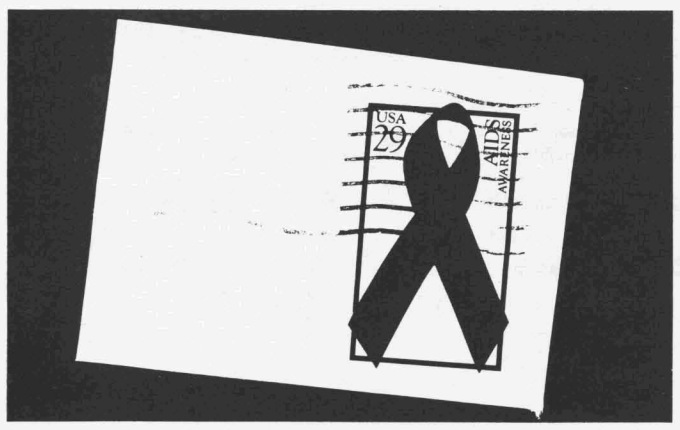
Praising The Work Of Mario Agosta — Page 6

Pullout Section ~ *Homeless News and Views* — Pages 7-10

The Haiti Tragedy & The Pacific Rim — Pages 11 & 12

Unionz Struggle For Social Justice — Page 15

Letter



In Support of I-593

Dear Works In Progress:

This letter is in response to an article written by Nancy D. San Carlos, page four of your December issue. It is regarding Initiative 593.

Three strikes and you're out, in my opinion will work. Its been a long time battle and question. What do we as society do with multiple felony offenders? I think Initiative 593 is not necessarily the ultimate answer, but its a start on the right track.

The man who wrote it, the one who was hit with a club suffering pain and anguish who ever he was, he has my vote. The writer recalled a man she met who's son was beaten in New York and suffered brain damage. If he would have been sentenced to life that would have placed one less man on the streets to re-offend. And it may have prevented further pain, suffering, or possible deaths to potential victims.

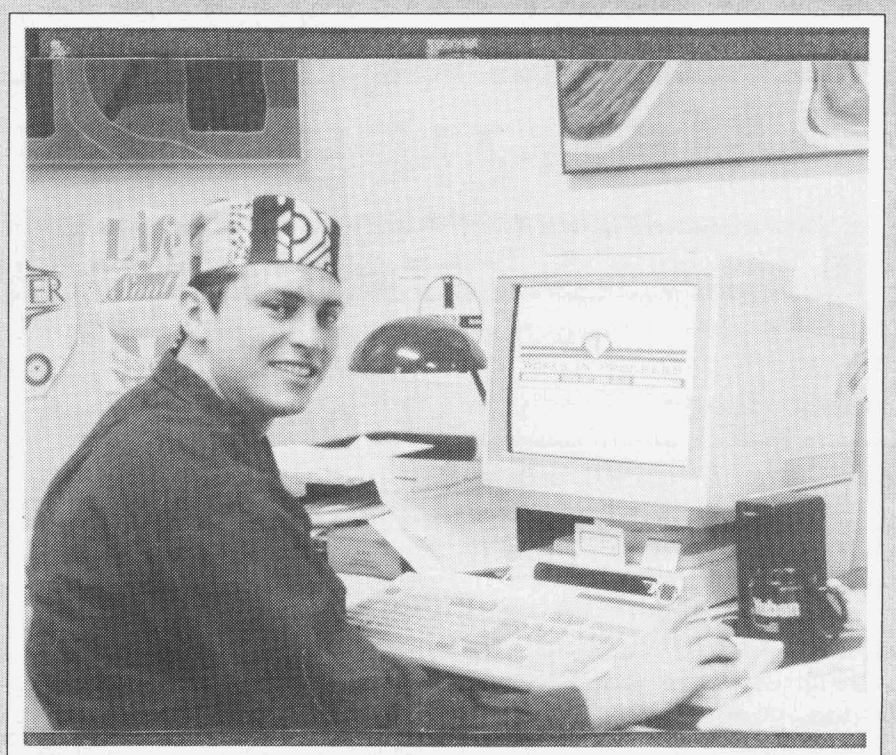
Not in all, but in many cases multiple offenders use neglect as a child (and I came from a dysfunctional family), as a cop out in the court system to avoid long sentencing hoping for outside counseling and not jail time. As far as treatment and counseling to those who do need it, well how many offenders who do get treatment and extensive rehabilitation go on to re-offend. If you looked at statistics I'm sure the list would run well into the hundreds, and what do we do with these people? Three strikes and your out. Forget about taxpayers paying to train prisoners for life on the outside. Because parole for these people should be out of the question. Beside's if they did get paroled who would want to hire a known felon? It will reduce crime. If it increases taxes, its money well spent.

In fact I'd consider it an investment, think of the lives we'd save, maybe even our own, our family and loved ones. An investment in self-protection.

And as far as the concern of budget cuts in crime prevention programs, three strikes and you're out will prevent crime.

Sincerely,
Lynelle Thomas

Winner of the WIP Flag Contest



Works In Progress is proud to announce the grand winner of our Flag Contest: Eben Tobias. His entry is being initiated with this issue. Thanks to all the other interested designers. The choice was tough.

Eben's office is adorned colorfully with art and hangings, most, if not all, the works his own. He started his own design studio, called e-studio, two years ago. Eben is originally from the liberal town of Yellowspring, Ohio. He is a graduate of TESC, where he studied Health and Wellness Promotion. While attending TESC, he worked in the graphics department and developed a line of hats and t-shirts. His e-dog clothing line is in process of being released.

The purpose of e-studio is to manage the design and marketing of ideas, specializing in developing logo and advertisement strategies. His business card reads: "To bring imagination to life. The architecture of ideas. International aesthetics." MIXX 96 FM and Fish Brewing Company are two examples of logos Eben has designed.

In addition to his design work, Eben participates with the Olympia Downtown Association, designing promotional graphics. He has also had paintings and computer-generated images featured during two Artwalks. His "Life without soul, soggy flakes in a bowl" was displayed at MIXX 96.

E-studio can be reached at 119 N Washington Olympia, WA 98501 or at 956-3722.

Thanks Eben and congratulations!

Thurston County Rainbow Coalition

Next meeting:

Jan. 12 7pm

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Call Jerome at 357-6243 or Evelyn at 357-8463 for more information

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Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

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Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

A Brief History of the Cowlitz

Roy I. Wilson

Radio carbon dating of artifacts from the ancient village site of Koapkt, at Cowlitz Falls between Morton and Randall, reveal Cowlitz Indians at this site 4,000 years ago.

During the years of pre-White contact there were four distinct bands of the Cowlitz Indian Tribe: (1) The Lower River Cowlitz living in twenty nine villages between the mouth of the Cowlitz and Cowlitz Falls, (2) The Upper Cowlitz living in villages between Cowlitz Falls and the Cascade Divide, (3) The Lewis River Cowlitz living along the forks of the Lewis River, and (4) The Houliqua Cowlitz living in the area of the Willapa hills. These Houliqua Cowlitz were the result of intermarriages with a remnant of Athapascans which remained in the area from the migration of the Athapascans in the far north. That migration was the source of the Umpqua in Oregon and ended in the Southwest with what we now know as the Apache.

The Upper Cowlitz and the Lewis River Cowlitz both spoke a "K" series dialect of the Salish language. The Lower Cowlitz and the Houliqua Cowlitz both spoke a "C: series dialect of the Salish. The Cowlitz tribe was the only one among the Western Washington tribes that spoke both "K" and "C" series of the Salish. All four bands spoke the inter-tribal Chinook.

Fish and wild game along with nuts and berries as well as the nutritious camas were major components of the diet.

Our ancestors lived in clan longhouses. There were two families for each cooking fire in the longhouse; hence, a seven-fire longhouse would have fourteen families.

The Cowlitz were the finest horsemen of all the Western Washington tribes. This, no doubt was because we had larger more open prairies than any of the other tribes. One of the early Indian agents reported to the federal government that the Cowlitz were the true blue blood of all the Western Washington tribes.

Today's dominant culture separates the secular from the spiritual, but that was absolutely impossible in the aboriginal tribal culture (and still is for traditional Indian people). It is impossible to separate the social, intellectual, physical, economical political or any other area of life from our spirituality. The spirituality of both the individual and the collective whole of the tribe was central to all aspects of tribal life. The vision quest and the sweat lodge were basic and central to our spirituality.

Diseased blankets were given to tribal people causing an outbreak of measles and smallpox in November 1830. Prior to this outbreak it was estimated that there were 26,000 Cowlitz. Thirty days after the outbreak there were only 2,400 left alive. In a number of the villages every man, woman and child died. The White man succeeded in killing more of the people with these diseased blankets than they ever did with the rifle.

Father Blanchett was the first Catholic priest in Western Washington, and his first mission here was with the Cowlitz. It was here that he created the now famous Catholic Ladder which he used as a device to teach the Bible and Church history to our people. Representatives from other Western Washington tribes traveled to Cowlitz to learn about the "Jesus Stick" (Catholic Ladder) from the Abbe.

During the one "Indian war" with the whites in Western Washington, the Cowlitz believed that if you can't beat them, then join them.

The Cowlitz met with Governor Isaac Stevens at the Chehalis River treaty council, but refused to sign the treaty. Governor Stevens wanted them to move to a reservation he desired to create at Quinalt. None of the tribes would sign except the Quinalt. In his anger Governor Stevens tore up the treaty. The next year he signed a treaty with the Quinalt creating a small reservation there. Twenty years later the President of the United States enlarged the Quinalt reservation to its present size by presidential proclamation for the Quinalt and other fish eating tribes including the Cowlitz. A few Cowlitz moved to the reservation, but most of them stayed in the land of their ancestors.

The Federal Government has not wanted to see the purchase of a land base, but three years ago the Cowlitz tribe became a land based tribe ... With a land base we expect to become an economically stable community.

By the turn of the century many of the Cowlitz had become educated in the White Man's schools and they came to realize that they still owned their aboriginal land since they had never ceded their land to the United States Government. They now knew that they needed to use the legal system of the dominant culture in a land claims suit. Tribal leaders traveled to Washington D.C., and the United States Congress responded throughout several consecutive administrations, during the early years of the twentieth century, by passing legislation stating that the Cowlitz had a right to pursue their land claims suit. But there was no court of claims in existence at that time; consequently, we had a right, but no mechanism by which to pursue that right.

The Cowlitz pursued their claim for many years following the establishment of the Court of Claims. In the spring of 1973 the tribe directed Tribal Chairman Roy Wilson to sign a compromise settlement with the Federal Government for $1,550,000. These settlement funds were placed in short term stocks and bonds under the jurisdiction of the Bureau of Indian Affairs where they remain to this day. The tribe has struggled for twenty years to get an agreeable disbursement of these funds. These interest bearing funds have grown to an excess of $7,000,000 and the tribe has not yet received a single penny in disbursement. The tribe believes that since this is a land claims settlement that a certain percentage of the money should be spent on a land base for the tribe with the balance to be given to the tribal members on a per capita basis. The Federal Government has not wanted to see the purchase of a land base, but three years ago the Cowlitz tribe became a land based tribe through the purchase of 15+ acres on the Cowlitz river. With a land base we expect to become an economically stable community.

Today's Cowlitz have a significant number of educators as well as others in the professional fields and owners of businesses. Quite a good number have their bachelor degrees and several have received their master degrees and doctorates.

"Health is a human right, not a privilege to be purchased."

– Shirley Chisholm

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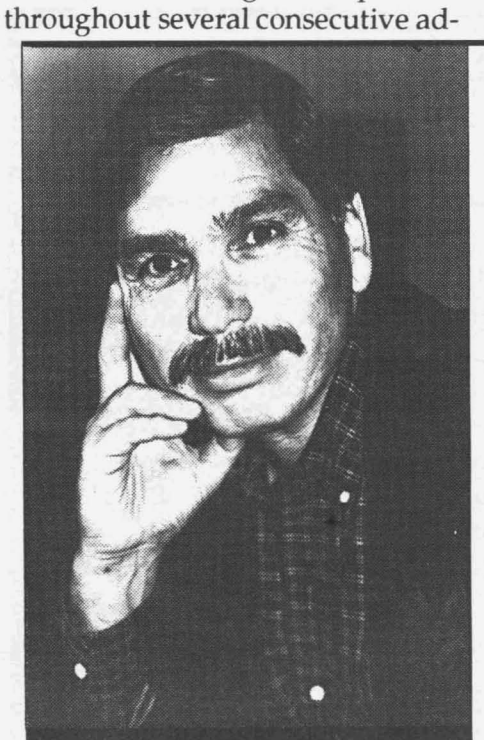

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Along the Color Line

A Lost Generation

Dr. Manning Marable

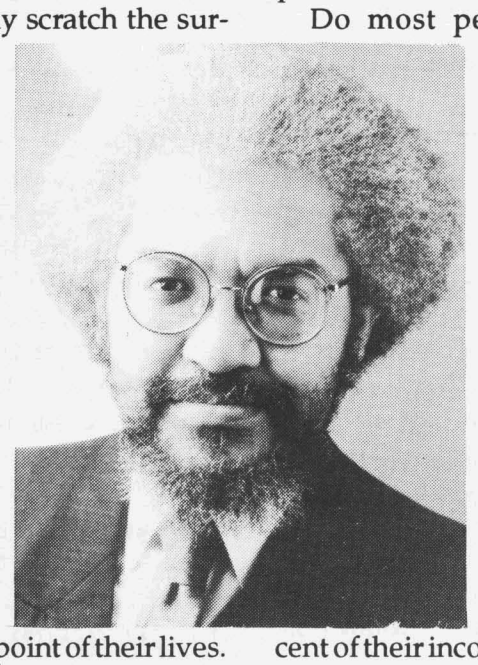
The social crisis of urban America threatens the prospects for an entire generation of African-American and Latino young people. The economic deterioration of our central cities, the loss of jobs and the decline of investment, are only part of the story. The loss of recreational facilities such as theatres, public parks, bowling alleys and the playgrounds, reduces the environment for social interaction among young people. The deterioration of city services, unequal educational facilities and higher taxes drives middle and upper class people out of the central cities. All of these factors combine to create a context of hopelessness and social alienation.

African-Americans are sixteen times more likely to become homeless than whites. And black children are the most likely candidates for homelessness...

Consider the proliferation of teenage pregnancies and single-parent households. When I was growing up in the 1960s, teenage pregnancies occurred, but were not generally considered customary behavior within the black community. Today, a radically different situation exists. In each of the past five years, more than one million teenage girls became pregnant. In 1989, 49 percent of teenage pregnancies resulted in birth, with the remainder ending in either abortion or miscarriage. For African-Americans, the two-parent household is becoming almost extinct. Twenty-five years ago, two out of five first-births by black women under the age of thirty-five were out-of-wedlock. Today, the ratio is two out of three. A black child born today has only a one out of five chance of growing up with two parents until the age of sixteen. And for single African-American women living below the Federal government's poverty level, about 65 percent of them have children, double the rate for poor whites.

The most tragic aspect of the growth of out-of-wedlock births are the so-called "boarder babies". About 22,000 newborn infants are abandoned in hospitals each year. Approximately 74 percent are black, with another eight percent Latino. According to a 1991 study by the Department of Health and Human Services, more than three-fourths of all boarder babies tested positive for drugs and nearly half are born prematurely.

Consider the issues of homelessness. The Department of Housing and Urban Development only spent about $823 million on homelessness in 1993. But this amount can barely scratch the surface of what is a far more pervasive crisis than government officials are willing to admit. According to the research by Professor Bruce Link of Columbia University, about three percent of all Americans have been homeless during the five years, and a surprising seven percent had been homeless at some point of their lives. This translates into two million Americans who are homeless in any given year.



In New York City, the overall figures for homelessness and their racial dimensions are even more devastating. Nearly one-quarter million New Yorkers have lived in public shelters over the five year period between 1988 and 1992. African-Americans are sixteen times more likely to become homeless than whites. And black children are the most likely candidates for homelessness, with one out of twelve spending some time in a public shelter. Overall, about 8 percent of all black residents of New York City, nearly 150,000 people, used the public shelters during the five period.

Teenage pregnancies, "boarder babies: and homelessness all combine to create a social context for rage, fear and social disruption. But to comprehend why such problems exist, we must not indulge in the conservative illusion of blaming the victims of oppression. Neoliberals and even some black intellectuals blame the social crisis on an absence of "values", or the problem of "black nihilism". Actually, the fundamental factors behind the chaos are inequality and class exploitation.

Do most people deliberately choose to become homeless? Or are they homeless because the value of the monthly rental subsidy to New York City's 300,000 families on welfare has declined 42 percent since 1972, while local housing costs have skyrocketed? By 1989, nearly half of all low-income families in the U.S. were spending 70 percent of their income on shelter alone.

Instead of condemning teenage mothers, we need constructive and innovative programs for teen parents, both male and female. They need training in parental skills, child care, health, and employment counseling. We need to focus on pregnancy prevention measures for teens, including sexual education in the schools. By elevating the confidence, self-esteem and career objectives of young women, we will see teen pregnancies begin to decline numerically. Instead of blaming victims, we need progressive measures by government and community-based organizations to save those in what is becoming a lost generation.

Pax Christi International Peace Award

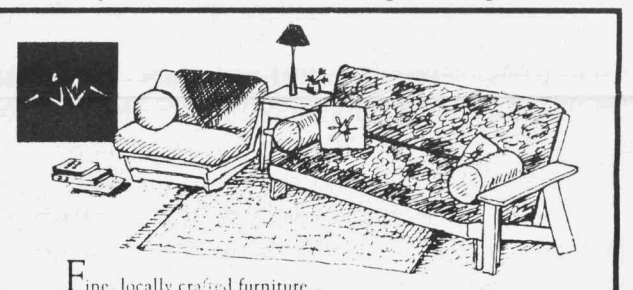
Ray Williams and Dorraine Booth-Williams received International Pax Christi's Peace Award for 1993. Ray and Dorraine are members of the Swinomish Nation in La Connor, Washington. The focus of their work is the preservation of the rights, tradition and culture of the indigenous people throughout North, Central and South Americas. They have travelled throughout the western hemisphere in search of the voice of the indigenous peoples. In 1991, Ray was instrumental in forming the Indigenous People's Alliance that went to identify four priorities for the people: sovereignty, self-determination, environmental protection, and issues of religious freedom on sacred lands and sites. In their work, Ray and Dorraine have been working to heal peoples and heal the earth. They promote traditional ways of respect for elders, the earth, and insuring that women's voices have an equal standing.

In receiving the award, Ray and Dorraine put forth a call for traditional spirituality, environmental protection and restoration, promotion of human rights and respect for all peoples and an end of militarism.

Pax Christi International is the international Catholic peace movement. It is located in Brussels, Belgium. It has Observer Status of a Non-Governmental Organization at the United Nations.

Ray Williams and Dorraine Booth-Williams are Native American and Native Washingtonians. They are frequent visitors to the South Sound area from their home on the Swinomish Nation near La Connor. Last year they led a discussion of Native American Spirituality with the Olympia Fellowship of Reconciliation. Their work has led them into efforts with feminist and environmental organizations and the ecumenical church community.

From a press release by the Social Justice Committee of St. Michael's Catholic Church PO Box 766 Olympia, WA 98507. For information call Bob Zeigler at 491-7050.



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Unemployment and Homelessness

Examining Causes and Finding Solutions

Dave Zink

The Causes

The related problems of unemployment and homelessness are complex, but not really too difficult to comprehend. What we need to understand is that there are reasons why so may are becoming homeless, and that this problem will probably get much worse before things get better. As Labor Secretary Robert Reich bluntly summarized the situation for workers, "Nobody is safe."

Don't think for a moment that it can't happen to you, or that the homeless are somehow inferior. Many hard-working, intelligent, capable, and highly-skilled workers have lost their jobs.

Many locally-owned, family-run businesses have gone under in the competition against franchised outlets of giants like HomeBase, KFC, Pizza Hut, and others. This has helped to swell the ranks of the jobless.

According to government statistics, at least 7% of the workforce is now unemployed. Many have exhausted their unemployment insurance looking for jobs that just aren't there. 33% of U.S. workers now have only part-time or temporary low-wage jobs without benefits because no full-time jobs are to be found. If current trends continue, by the year 2000 this will grow to 50%.

Corporations are in a down-sizing frenzy, and thousands of workers are being "laid-off". It's not only firms in trouble–even stable profit-makers like Boeing are letting their workers go. Why? One reason is that many companies are opening up operations in Mexico and other low-wage countries.

Another reason is that those that have been lucky enough to hold on to their jobs so far are compelled to put in more and more overtime. "Rather than hiring new employees, companies are working their existing ones harder", according to the Feb. 1993 *BusinessWeek*. Fewer people are working harder for less pay and shrinking benefits. Its much cheaper for these corporations to keep the number of employees with benefit packages to a minimum. Why? To reduce the cost of labor in order to outsell the competition and increase the profit margin. The bottom line is *profit maximization*: it might not be pretty, but that's why corporations exist.

Is it because American workers aren't productive enough? Again, quoting from *BusinessWeek*: "Productivity rose at an annual rate of 4% in the 4th quarter of 1992. And for the entire year, productivity posted the largest increase in two decades." Clearly, American labor is creating wealth at high rates, so that's not the problem.

Is technology the problem? Automation holds great promise. Combined with high levels of productivity, it is a potential blessing. But, when it is put into the service of corporate profit, technology is perverted into a curse that tosses workers out and puts the screws to those remaining.

As workers lose their jobs and homes, the tax base narrows, and the "social safety net" is torn. Generous tax breaks were won by the rich and the corporations in the 1980s. We may no longer have the funds to meet emergencies and other public needs. Even Steilacoom's modest school levy proposals have been defeated.

It is a difficult situation, and things will continue to worsen until we working people–including those presently without jobs–start waking up to a few facts. At the root of the problem is the fact that today 2% of the population owns and controls 85% of our nation's wealth. While labor–the vast majority of the population–creates all wealth, this numerically tiny, but powerful, 2% makes the command decision, often with disastrous results. The corporate class has mis-used and abused their power. Unemployment causes homelessness, and breeds desperation and crime: "When you can't find a job, it's easy to find trouble." And, if things don't change, our kids face an even bleaker future.

The Solution

The solution to the problems of unemployment is not rocket science. There is no shortage of work that needs to be done. We have the resources to make our corner of the world–and American–a much better place. What we lack is the economic democracy that would enable us to put our skills, tools, and resources to work in a sane way. Unlike absentee corporate owners, working people tend not to have a narrow-minded obsession with short-term profit, which has been so destructive of environmental quality. We care about other things like community and quality-of-life issues, and tend to put people before profits.

While labor–the vast majority of the population–creates all wealth, this numerically tiny, but powerful, 2% makes the command decision, often with disastrous results.

We need a labor party that will stand up for our interests. Allied with the social justice movements, it can begin to turn the tide for working people. With a socially-owned economy administered by working people through a network of our own democratically-elected and accountable unions, councils, and cooperatives, we will finally be able to face up to and tackle problems considered hopeless under the present system. It will be a different game, with different priorities.

A 30-hour work week with full benefits would open up employment opportunities for millions. Instead of kicking workers out of their jobs, automation will shorten the workday and work-year.

Economic Democracy–socialism–is the light at the end of the tunnel. The alternative–increasing corporate control over society--also has a name. It's been tried before: Fascism. The choice is ours.

But until folks start waking up and taking action, please carry a few cans of food in your trunk. Next time you see someone down at the mall or freeway off-ramp who "Will Work for Food!", remember: even a couple of cans of chili will help a struggling family keep body and soul together another day.

If you'd like more information about these problems, and straight talk on how we can effectively deal with them, contact the Freedom Socialists at New Freeway Hall, 5018 Rainier Ave. South, Seattle, WA 98118. ✂

Planning for the 1994 Lesbian/Gay/Bisexual/Transgender Pride Parade/March & Freedom Rally

Planning for the 1994 Lesbian/Gay/Bisexual/Transgender Pride Parade/March & Freedom Rally in Seattle, celebrating the 25th anniversary of the Stonewall Riots, will begin in January, 1994.

An Open House will be held on Sunday, January 16th, 7-9pm, at Seattle Central Community College, 1701 Broadway, in Portable B-108. (The portables are located just north of the main SCCC building, in the courtyard off the walkway between Broadway and Harvard.) The Open House will feature a video tape of the 1993 Parade/March as well as photographs, buttons, posters, T-shirts and other memorabilia from previous years' events. Refreshments will be served. This will be a chance to meet some of the present organizing committee members as well as learn more about the Freedom Day Committee (the Parade/March & Rally organizing committee). Everyone is welcome to attend. For more information, please call 292-1035.

Weekly planning meetings for the Parade/March & Rally will begin the following Sunday, January 23rd, 7-9pm, at Seattle Central Community College, Portable B-108. An orientation will be given on the structure and decision-making process of the Freedom Day Committee and the responsibilities of the general committee and the sub-committees will be discussed. There will be an opportunity to ask questions, to sign-up to volunteer, and to begin discussion of plans for the event.

1994 should prove to be one of the most important and significant parade/march events in the history of Washington State's Lesbian/Gay/Bisexual/Transgender community–not only because we will be commemorating the 25th anniversary of the Stonewall Riots, but also because we will be facing an intense anti-Gay political agenda and climate which we must mobilize against with all our strength. It will be important that the Parade/March & Rally be a large, well-organized and powerful show of strength and solidarity. It will be important that the Freedom Day Committee by well-organized, well-staffed and supported by the community in its fundraising and organizing efforts. Interested community members are encouraged to attend this meeting. The planning meetings will continue on a weekly basis until Pride Day in June. For more information, please call 292-1035.

Lastly, the Freedom Day Committee is pleased to announced that plans are underway for an elegant dinner/dance in February to celebrate Valentine's Day. Watch for further details in the *Seattle Gay News* and elsewhere, as they become available, or call 443-8857.

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Praising the Work of Mario Agosta

Elana Freeland

It's been nearly a month since thirteen-year-old Larry Rodgers of Komachin Middle School was murdered by his peers. Superintendent Steele of the North Thurston School District said in a letter to parents that the community must send a strong message that gang activity will not be tolerated. He mentioned schools' collaborative efforts with local law enforcement. He decided not to allow media to interview students because it would have constituted a "disruptive influence on the educational process."

For the past two years, it's been illegal to "cruise" downtown Olympia, prohibited by Chapter 10.72.010-040. The fine for a first offense is $50-100, all subsequent offenses $100-200. On any weekend spring or summer night, all the way down Martin Way and State, teenagers stand in vacant lots or along the street, leaning against cars the way they have in American towns since the Fifties. What are they doing? Whatever: hanging out, talking, drinking pop or beer, smoking a cigarette or reefer, on the perennial lookout for friends or potential crushes, the elusive good time....

Downtown Sylvester Park is our city-central community park, crowded at peak hours in spring and summer with lunch and evening concerts, or occasional political rallies or vigils. Every Wednesday, Glen Anderson and others of the Fellowship of Reconciliation gather to remind us that world peace is still a dream; they've been gathering there every Wednesday for over twenty years. After school, clusters of high school kids might recline on the grass or play hacky sack, a cooperative game brought back from Southeast Asia during the Vietnam era. In the middle of the park--if you were playing frisbee, you might hit it--there's an ordinance sign which reads, "Skateboarding Prohibited Violation may result in citation by the Washington State Patrol Per WAC 236-12-175." I look at the cross of concrete paths that slope gently toward the center of the park from four street corners. Looks good for a skateboard run, too short for a bike or blades. Someone strolling through the park like myself might move aside onto the grass for a skater to pass, then turn to admire his grace, the facile coordination the young have, perhaps even to flash on a surfer riding a wave an ocean away....

There's paper over the windows at 211 Fourth Avenue, in the White Building, owned by John Law. That's where Mario's Fine Tobaccos way for five years, up until October 13. He'd been paying on his lease from month to month for three years, ever since the last time his lease way threatened. This time, public outcry didn't happen, so it wasn't renewed. The usual convoluted whodunit story of multiple finger-pointing over some utility bills and who knows what else has run the gossip circuit. I don't know the truth on the utility bills, but I know what else: kids, teenagers, those disreputable, unsightly, uncouth, broke, arrogant, mouthy kids, hanging out in Mario's and, worse, outside of Mario's on the sidewalk. *If only they'd stay inside, they wouldn't be such a problem, they wouldn't make it so unsavory for money-eyed shoppers and respectable business people who come down Fourth. If only they'd comb their hair or cut it or something. If only there weren't so may of them! Where do they all come from? Don't they have homes?* I've even heard people castigate Mario for making money off of "children" by selling them tobacco and espresso. (Like the cavalry did to the Indians?) I won't even deign to address snide aspersions regarding drugs. Mario was strict; anyone who knew him knew that. The kids respected the few tough rules he enjoined, and when they broke them they were out of there.

My son spent a lot of time at Mario's four or five years ago. (He's in the Army now.) As a single mother, one of the may things I couldn't teach him was how to be the man he wanted to be, a non-John Wayne, but not a wuss, either; a man with deep feelings who could express them as part and parcel of manhood. He needed to grow *away* from his strong mother, from the world of women, but what could he grow *toward?* Frustrated and scared in the no-man's-land between boyhood and manhood–we call it adolescence, which, by the way, means to be on fire–in a culture offering no clear rites of passage guided by men proud to pass on their heritage to yet another generation of men, my son turned to Mario, as many boys have. Not just Mario's the business establishment, the hangout, but Mario Agosta himself, and his wife Brenda Agosta. While drinking coffee or pop, playing pinball or pool, smoking cigarette after cigarette, young men and women would learn on the counter and talk and talk with Mario or Brenda, with each other. What were they talking about? Anything, everything--everything not being talked about or listened to in other places, like home or school. Some of it was crazy talk, impractical talk, stupid talk, angry talk. But weaving through it were life, death, drugs, sex, parents too busy making ends meet to notice their family unraveling; schools with rules, rules, and more rules; nuclear war, is there a God, dishonesty in politics, the Almighty Dollar. You know: Business As Usual for adolescents as confused and in pain as the culture which spawned them. Mario was there for them. Hey, get it straight: it wasn't just about money-making for him. It was about providing a home away from home for *our* children. Whether it was our fault or not that our kids were there and not at home with us, doesn't matter. *What matters is that someone was there for them who now is not.*

My eyes filled with tears. They still do when I remember how someone not blood-related, not paid, chose to freely love my son and others simply because they were young and struggling.

Mario and Brenda came to my son's graduation out at St. Martins. They came every year to see young men and women graduate who'd toughed it out to the end. My son chose to wear a Simpson's t-shirt, tie, and jeans under his gown. Walking up the aisle to receive their diplomas, he and his friends grinned and raised victorious fists toward Mario, like heroes passing before their king. He and Brenda smiled jubilantly, then stood up and applauded. My eyes filled with tears. They still do when I remember how someone not blood-related, not paid, chose to freely love my son and others simply because they were young and struggling.

Mario's was more of a community center than a business establishment. It was, as we said in the Sixties, a happening. Since it closed, some ex-Mario's have been seen eating at Bread and Roses, or hanging out at the Olympia Community Center. (*Where have all the others gone?)* Giles Arendt of Community Youth Services use to hang out at Mario's and do what Mario did: talk some, listen more. More adults than a few simply chose to drop in for their coffee breaks, to talk with Mario. I spoke with Ken Black, Olympia Community Development Coordinator, who mediated more than a few complaints from merchants. Mario is not finding other options: no room at the inn. I mean, what landlord would want a bunch of disenfranchised kids around?

By the way, did you know about the dog-eared Bible that Mario kept under the counter?

So back to the hard line of gangs and disenfranchised youth. Recall for a moment your own youth. What worked for you? More law enforcement? more ordinances? more restrictions? more blame? Or adults who listened, spoke your language, took the time to look you in the eyes–you know: adults worth modeling on? Sure, let's keep some consequences around, but surely there are enough by now in our law-bound land. Why are we not happily welcoming our youths into the freedoms and privileges of this great and rich nation? Why are we not taking the individual time to support *any* young person's arduous--more arduous than ever--journey into adulthood? Are we so holed up in our fears that we can only think of protecting ourselves from our own youth?

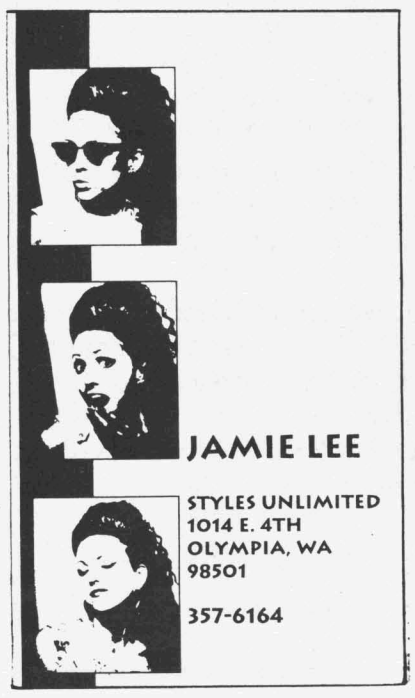
Thank you, Mario and Brenda, for being who you are. Thanks for listening to our children. Thanks for going out of your way to stem the tide of their loneliness.

I apologize for my community. I'm sorry we didn't appreciate enough what you were doing and find a way to keep a place open for you and your unusual ability to care. That goes for you, too, Barb, for Barb's Soul Cuisine is now closed, also. Both downtown establishments and the personal offerings which went with them gave to our community places where the young and the different, the out-of-step, were valued. The *people* were served, not the Almighty Dollar. I for one am in mourning for their loss-- and for the loss of Larry, and all the Larry's to come.

Say no to drugs. Say no to alcohol. Say no to skateboarding. Say no to cruising. Say no to loitering. (Are they all the same?)

Is there anything we could say *Yes!* to, for the sake of youth and tomorrow?

Elana Freeland has been a certified K-12 teacher for 20 years. She taught in Waldorf schools for 15 years, and is presently substitute teaching in grades 6-12 in Olympia, Tumwater, and Lacey public schools. She is also known as a professional storyteller and writes from time to time. ✂



Thurston County Rainbow Coalition and Works In Progress Present

HOMELESS NEWS AND VIEWS

Volume 1, Number 2 | January 1994

4TH AVE. BRIDGE "OCCUPATION"

Editor's Note: *On December 1st, two local homeless men, Gary Fields and Delwin Redford began setting up an impromptu camp under the 4th Ave. bridge in violation of city ordinances. They, and the supporters that eventually joined them, were frustrated with both the crowded conditions at the First Baptist Men's Shelter and the lack of public response to a fast-approaching shut down of the Shelter on March 1st.*

After several nights of camping out under the bridge (lightheartedly referred to by Delwin as "the Occupation"), Gary was arrested on a number of outstanding warrants by the OPD. As a result, homeless support for the 4th Ave. 'Occupation' fell dramatically. However, during Gary's six day stay in jail, advocates for the homeless began, at Delwin's request, to plan a more comprehensive and organized effort to help make the 'Occupation' an ongoing nonviolent political protest. I visited the 4th Ave. encampment on December 10th, and spoke to Gary and Delwyn on December 15th to find out what was going on under the bridge, and what their views on the homeless issue were :

What prompted you to start staying under the bridge?

Gary: We started on [Dec.] 1st—we went down there to make everybody aware of the problem. The Shelter's closing, and there's going to be hundred people who don't have a place to stay.

Delwin: At that time, there were 89 days left [before the Shelter shut down]. We realized that even if the City had a building *today*, if they were going to try to rehab it or turn it into a shelter, there wouldn't be enough time. So no matter what they instituted, it's almost a design-to-fail kind of system.

The homeless people started staying at the 4th Ave. bridge last year, and that's where they were living. The City Council seemed to think that this wasn't the way that human beings should have to live, and that they were going to make the bridge off-limits because they were too many drug and alcohol problems and fights and things like that...

Gary: Yeah, there were a couple of stabbings, too.

Delwin: Which is all well and good. But then they opened up the First Baptist Church on a *temporary* basis, and it's been there over a year. It was supposed to be open for three months, and they just kept making extensions. It started out with 30 or 40 men, but now it's overcrowded with over twice that many. If the First Baptist Church was a jail, the Feds would shut it down.

What's happened during your past two weeks under the bridge? What have you been doing?

Gary: We're trying to clear out spaces for people to come when March 1st comes around. But before we even started, I called *The Olympian*, the mayor, the police to let them now that there was going to be people down there. It's kind of like we're building a house, a temporary shelter of our own; because obviously, it doesn't seem like they're trying to do anything for us right now. What I really wanted to do this for was to help me help myself.

Delwin: The first two or three nights, the police came down, spotlighted us and turned away... Then they came up and started telling us to put out our fire, and then the police came up and started arresting people with warrants. After that, they sent the Fire Department up to put out our fire. At that point, a lot of people began dropping out, they didn't want to have a confrontation...

How many people did you have under the bridge?

Gary: We've had up to 12-15 people before I got arrested. After that, it went down. Last night, we had six or seven.

Delwin: Sometimes there's only been two people, but we've been keeping busy. Since we can't have fires anymore, we've been digging out pits to cut down on the wind. A couple of guys donated a shovel and a pick ax, and we've got room for about 15 people now.

Gary: Right now, we're just trying to establish ourselves down there on a regular basis. I want everybody to know that I'm there—I'm not hiding from nobody—I wanted everybody to know exactly what I'm doing, I want them to be aware of what the problem is; they're ignorant, they don't know what the problem is. And we've got solutions, but we can't do it ourselves; we've got to have a little bit of help.

What would you like to see happen in the way of a more permanent solution to the homeless situation here in Olympia?

Delwin: There are some real problems that need to be addressed. There's a percentage of the homeless that if a space was made available to them, they would be alright. They could come up with the materials, they would camp out, they could create their own dwelling from some of the recyclable surplus materials around town—they could *do something for themselves*. In exchange for the space to build, they could do some land clearing, trail building for the Parks Dept.; it could be a trade-off.

As the situation stands now, if you don't want to stay in the shelter or the Salvation Army, which are becoming more and more like detention centers with open doors, there's no alternative for a homeless person to turn. We don't have any say in the policies that are made, we don't get to set limits or goals, we don't get to have anything to do with it; and there's a lot of us that are quite capable of doing that kind of thing. And with [Olympia's Housing] Task Force and all these government institutions, they don't have any homeless people involved with creating solutions. In my opinion, there missing the whole deal. If I can't be involved with solutions, then all I'm doing is sustaining the problem.

Gary: It's like we're being baby-sat constantly. Now, there are *some* people on the street that *do* need some structure like that...

Delwin: And that's fine for those who fit those parameters...

Gary: But it's not the majority; it's like two or three percent. The rest, we can take care of ourselves.

So you see your creation of a temporary shelter under the bridge as a step towards taking care of yourselves?

Gary: Yeah, we can do that. I'm *doing it*. They're going to have to

(Continued next page)

Shelter Update

WiP News Service

In last month's issue of "Homeless News and Views", we reported that the First Baptist Men's Shelter hosted over a hundred men on November 17th and 18th. A Shelter staff meeting was held on November 21st to determine what action, if any, should be taken to ensure that the security and safety of the Shelter be maintained with such large numbers of men.

At the meeting, Tim Leipold, the Shelter's coordinator and head staff person, told staff members that the Housing Task Force of the First Baptist Church were requesting that he place a limit on the number of men allowed admittance to the Church. This strategy had been tried late last winter, with 65 men being the limit, and many staff people had openly defied sending men away into the cold. Tim himself, who was a staff person at the time this limit was set, remarked that enforcing this policy had "sucked," and that he would resist setting a limit.

All staff members, with the exception of Greg Hohnholt, agreed that every man requesting shelter should be offered admittance to the Church. Greg argued that maintaining an open-door policy put the fundamental purpose of the Shelter in jeopardy. He agreed that forcing men to bundle up in blankets outside the Shelter was terrible, but that the chances of violence and/or epidemic breaking out were increased beyond a reasonable level of safety if no limits were set.

An informal consensus was taken, and all other staff members agreed to keep the open door policy. In addition, some staff members asserted they would quit if a limit was imposed by the Housing Task Force. Greg agreed to stand by the decision of the majority, and a shelter meeting with the men was planned to ask regular guests to overlook some of the inconveniences that the larger numbers of men were likely to bring.

Since then, the average number of men staying at the Shelter has fluctuated between the November/December average of 70-85 men, with occasional jumps into the 90's. The general line of reasoning among Shelter personnel on this issue appears to be that since the Shelter is closing on March 1st, occasional swells of homeless men can be handled with a fair amount of safety and comfort. (Some homeless men, however, disagree with this reasoning. See related story in this issue; "4th Ave. Bridge 'occupied' to raise public awareness".) Any changes in policy at the Shelter, when and if they occur, will be reported in future installments of *Homeless News and Views*.•

(4th Ave, Cont.)

take me out from under the bridge—straight out, they're going to have to take me. I'm not going to get violent at all, but they're going to have to take me if they don't want me under there. It's the only option I've got. If their only option is to take me out of there, then we're at a standstill and it's going to stay that way for awhile.

Delwin: To me, there's three different ways of addressing homelessness; you can work against me, for me, or *with* me. And god bless the people that want to work for me, but I'm more interested in people that want to work with me. A lot of services that are offered here are like that; they are offering to do something *for* me, so it really isn't relevant to my needs.

I think there is plenty of generosity in this community and plenty of people that would be willing to work with me if they understood the issues and needs that we have, and if they understood the homeless as a resource. The homeless have plenty of skills and abilities that are just going to waste.

Editor's Eyewitness Update: *The following Friday, December 17th, the OPD confiscated all of the blankets, tools, and personal belongings that Gary and Delwin had been storing under the bridge. In protest, they and two other homeless men built a fire at about 9:45 , spreading several armfuls of wet foliage on the flames to create a lot of smoke.*

The police arrived promptly at 10 PM, the time it officially becomes illegal for anyone to remain under the bridge. Billowy clouds of pugent smoke wafted up over the 4th Ave side by the curve towards Harrison Ave. as Gary and Delwin tried to explain to the officer why they were choosing to stay under the bridge rather sleeping at the Shelter. The officer was polite, but it was clear that her first priority was getting the fire out and getting the men to go to the First Baptist Church. She assured Gary that she knew nothing about the confiscated belongings. Everyone left to go back to the Shelter.

These and other events involving the "Occupation" lead up to the much-publicized solidarity rally and potluck held under the 4th Ave. bridge on Tuesday, Dec. 21. Organized entirely by Gary, Delwin, and a few supporters outside the homeless community, it was covered on the 5:00 and 11:00 news (channel five) , and reported in the Dec. 22 Olympian. *We'll carry a more personalized coverage on the 4th Ave. "Occupation" and the solidarity rally in next month's* Homeless News and Views. •

Homeless...But I Have a Dream

by Jane

Who are the homeless?

Hello, my name is Jane and I am a homeless single parent with one child. Although I have an education and have worked part of my life, I feel a need to tell society that "I am not a bag lady." This is because society is inclined to believe that the homeless are individuals who spend their days walking the streets, bottle in hand, dirty, passing out in alleys. Wrong! This stereotype no longer exists in real life. The homeless now consist of men and women, married couples with or without children, single parents with one or more children, veterans, mentally and physically handicapped, and other disabled people of all kinds.

In my opinion, there are two types of homeless people. There are the homeless with hope and the hopeless. The homeless who hope are out there struggling to find housing, employment, food, and acceptance. The hopeless, on the other hand, have given up on struggling. Their self-worth has been shattered as they have learned not to trust anyone or to take the smallest risk. They have real fears about asking for help, and some do not even know how to ask for help.

Taken together, both of these types all feel the same pain, cry inside like everyone else, and dream of a better life. Being one or the other, we are victims of a weak economy, rising unemployment, and the rising cost of living. Being homeless, we all have little or no control over these issues.

Some of the common dynamics of homelessness are: (1) becoming unemployed, (2) illness or injury, (3) chemical dependency or abuse, (4) domestic violence, and (5) loss of housing due to any or all of the above. Many homeless people come from dysfunctional families where survival skills were never taught. Their families were unavailable emotionally, and they did not get the support they needed. Some have little or no education. Others have been so severely abused mentally or physically that they are now suffering from post traumatic stress disorder, manic depression, multiple personality disorder, or chronic depression.

I learned these things from talking with other homeless people whose stories were like mine. My father, who died seven years ago, was an alcoholic. I had to grow up very fast. After living through years of abuse, I had to go into recovery, self-help groups and therapy, to re-learn acceptable behaviors, values, and beliefs, so that I could live a normal life. I am still learning. There are many others like me, trying to learn as best they can.

I was sitting outside the Salvation Army carrying on a small conversation with a man who was staying there. One minute there was silence and the next minute he cried out "I want a home, I want a job, I want a normal life." Another time, I was at the Bread and Roses Drop-in Center speaking with a young man who shared with me that he had been homeless for over a year. He got mad one day and started going to school, to learn how to work with computers. He was about to finish the following week. He had the energy and knew how to do this. Not many do.

I also met a fourteen year old girl who had been homeless since last September. When I asked her why, she said that she didn't want to be beaten and sexually assaulted by her parents anymore. More and more women and children are choosing the streets over abuse at home.

Despite the stereotypes and the many different types of problems we have, homeless people are human beings just like everyone else in the world. Our homelessness does not have to make us hopeless. I learned real fast through college, recovery, and working as a counselor just how unique and precious every human being is. I have learned that we as human beings have a right to dignity and self-respect, the right to be who we need to be and the right to make choices at our own pace. We have a right to a home; a place in life as well as a purpose. We as humans should not have to apologize for our existence.

My dream

Sometimes I wonder why it is that when dogs and cats are lost in the streets with no home or food, there are people who will pick them up, take them to a warm place, feed them, and find them a permanent home. Yet when a human being is left on the street--lost, hungry, without a home--these same people look down on them, leaving them to suffer alone as they start dying emotionally and spiritually. Does this make any sense?

I think that all human beings deserve the same type of care and consideration. I would like to see the homeless taken off the street so that miracles can happen. Right now, most of us get by with the help of shelters, but short term shelters just band-aid the problem of finding homes for the homeless.

My daughter and I stayed at the overflow shelter for a week when we came back to Olympia. I had to take her to a clinic at St. Peters every other day because she has a severe case of asthma. I am thankful for the Bread and Roses Drop-in Center, so that my daughter could rest and get better. We then stayed at the Salvation Army for 28 days. Although we had our own room, there were a lot of strict rules, and it was hard to live there.

We are now staying at the Bread and Roses Family Shelter. I am on AFDC and receive $440 a month. I feel that this housing is semi-transitional because we have three to four months. I will be able to save some money up for the future. I am also connected to the Jobs Program at the Department of Vocational Rehabilitation in hopes of finding a job that will meet our family's needs.

I appreciate what I have at Bread and Roses because I have a longer stay, an extremely supportive staff, and a home-like environment. This helps keep the relationship with my daughter stronger; she does better in school and our family is happier. Also, the rules are less strict than at the Salvation Army. I am free to make my own choices, to have my own values and beliefs, and made to feel that I am a unique human being with self-worth. I am able to make appointments and work toward the future at my own pace.

But the future is what worries me. I can only hope for positive changes, like affordable housing, to be part of the future, because there is no place for my family to go now. Will I get a decent job in time? If I do not, will there be affordable housing? How will I secure that without the help of others all joining together to make it happen? Homelessness is like an epidemic; it will keep spreading unless a cure is found.

I believe we need more than just shelters. We need affordable housing and transitional housing programs that work. Programs that will enhance bonding between families, women, men, and children, and encourage self-help. A staff that reinforces positive changes in their lives and the community. Buildings with personal, private, semi-private, and community space. With case management policies that insure that physical, emotional, and spiritual needs get met by directing the homeless to education, childcare, employment opportunities, free phones, transportation, free clothing, and self-help groups. The homeless need to have transitional housing as a way of learning to make their own choices, while being aware of the consequences of their behavior should they let go of what they have been given. Having the freedom to make choices boosts their self-worth and gives them more control and power in their lives. They need to be treated as responsible adults, to learn how to be independent and feel good about themselves. Transitional housing programs that work can create stronger families, and stronger families create a stronger community.

This is my dream. I am not writing this to whine about my homelessness. I am more encouraged and empowered by doing what I can do to educate the community, government, and society--to share my ideas, thoughts, and feelings to find what can be done. After all, since we are asking for your help, why shouldn't we give you what you need to hear? Who we are and where we have been doesn't matter; what does matter is where we are going from here. With your help, miracles can happen. •

Pawnee's Story (and Views on Oly's Homeless)

Editor's note: *I got to know Pawnee when he was hired to work at the First Baptist Men's Shelter as a staff support person. He struck me as a very focused individual, committed to personal growth and recovery from a life of drug addiction. His actions speak for themselves, however; in the three years he's been clean, he's established himself as a hard-working, ambitious community leader with several responsibilities: secretary on the Board of Directors for Olympia AIDS Prevention Projects* (OAPP),*street outreach worker for the Thurston County Health Department's needle exchange program, and regional vice-chair and Olympia Area Activities Chair for Twelve-Step Fellowship.*

I was somewhat surprised (and delighted) to find that Pawnee had some very "non-P.C." opinions regarding the homeless here in Olympia. Although he and I both realized that printing these opinions might make many local homeless people angry, I wanted them represented in Homeless News and Views *because I believe that a silent majority in Olympia's "mainstream society" harbor these opinions, but do not have the courage to stand behind them as Pawnee does below. Therefore, I do not think they should be interpreted as being authored by Pawnee himself, but are rather the by-product of some historically-engrained American cultural ideals that should, perhaps, be examined critically by both homeless people and mainstream society. Response to these views are encouraged, and will be printed in the February issue of* Homeless News and Views.

Part One : Pawnee's homelessness

WiP: Tell me about some of your experiences being homeless.

Pawnee: The first time I was homeless I was thirteen years old, and I was living on the streets of Tulsa, Oklahoma, and I was living in a car in my parents' backyard. The reason I was living [there] was because I was such a juvenile delinquent! I caused a lot of problems, my mom didn't want me in the house. ... I went to a reform school, and then my father come and took me and then I lived on a farm down in southeast Oklahoma. Then I got to doing drugs really heavy, and I ended up in the streets of Dallas and Ft. Worth.

WiP: When did you start using drugs?

Pawnee: I started smoking pot when I was eleven years old, and I started shooting up in Tulsa when I was around twelve. It wasn't an everyday thing, it was just...

WiP: How did you get into that?

Pawnee: More or less peer pressure...Whatever anybody else did around me, I did. It's like if you do the same things they do, you're accepted.

WiP: OK, so you're in Dallas—

Pawnee: Yeah, I was there when I was seventeen, living on the streets, wherever I could stay; I'd end up in shelters, eating at missions, things like that. So I called home one day and told my dad I wanted to come home. They came and picked me up. When I was twenty, I ended up back on the streets in Tulsa..I guess the reason I was on the streets so much was because of my addiction. I couldn't be in only one place, I had to be out connin', manipulatin'...I just stole so much from my parents that they don't want to have nothing to do with me...my mom still has a problem with even lettin' me in the house. This has been like ever since I was thirteen years old.

Someone came and helped me out, and maybe that's what you need to see that glimmer of hope, but I see me as havin' a lot of self-motivation in myself somehow...I mean, it was like I reached down and I wanted it so bad; I wanted to be off the streets, I wanted to quit doin' drugs, I wanted to quit livin' the way I was. And I think that's what it takes.

[At this point, Pawnee unwinds some interwoven strings of biographical info. One string is his history of jail time, starting with two years in a Texas State penitentiary for possession of marijuana, some time in Oklahoma State Penitentiary for attempted murder, and a third felony in Washington for manufacturing drugs in Renton (knocked down to a misdemeanor because apparently the Washington courts did not know about Pawnee's other two felonies— "I got lucky on that one", he admits.) Another string refers to his travels between Oklahoma, Boulder, and Washington, selling drugs, and a third string to his three marriages, relationships that he calls "doomed from the start" since both he and his "significant others" were addicted to drugs.]

Pawnee: When I got out of jail (from the Renton drug manufacturing conviction), me and my wife (his third, from Everett) wasn't getting along, so I just started running the streets, doing what I do...

WiP: When you say "doing what you do", what do you mean by that?

Pawnee: Well, when I was at an early age, I ran around with some bikers and I learned how to make drugs. So all I had to do was cop the chemicals and make the drugs, and I could make money. I'd have all this mass money from all these drugs, and pretty soon I'd be so low and not have nothin'. It's just weird, I don't know why it happened....

When you get right down to it, all I wanted was the dope. And you know, I'd run out of money, I'd do anything until I'd run out of dope; I'd bum off my friends, and my friends wouldn't want anything to do with me either, and then I'd just be right back out on the street again. ....You know this is what I did, I did this on a regular basis. I could make dope...I made a lot of speed.

WiP: When did things start to turn around for you?

Pawnee: [About three and a half, four years ago], I was livin' on the streets of Seattle, up around 2nd and Pike, living under bridges.... And like I was really sick of everything. I ended up in jail a lot because I was busted for another manufacturing charge, I got caught trying to make some dope up in White Center...And when I got out of jail, it was like, there was nothin', you know? Sometimes I felt like I'd be better off being in jail; at least I had a place to sleep, and it was warm, had three meals a day.

No one wanted to have anything to do with me, so I ended up like cutting my wrists, trying to kill myself, you know? I mean I didn't want to live no more. It was like I was in a situation where I was out on the street and I was hopeless and I didn't care about livin'. If I had owned a gun, I would've blown my brains out...

So a girl that I knew had been keeping pretty close tabs on me, and her name is Carol, she's a really good friend. We used to be in this relationship, and she come and got me and said, you know, "You don't need to be up here". I guess the bottom line is that she remembered one time that when I had a bunch of money, I bought her kids Christmas. She didn't have nothin', and I helped feed 'em, and she remembered that and it was like, "Well, you don't deserve to be out here."

So she come and got me, moved me up to Olympia, and she was in recovery, and she [had] just went through treatment. She moved me into her apartment, and I walked down to South Sound Advocates, talked to them, got an assessment, and I was in treatment two months later. Since then, I've cleaned up. It's been nearly three years.

Part Two : Pawnee's views on homelessness

WiP: So what do you think of the homeless situation here?

Pawnee: (*smiling*): You know, I have some strong opinions on the homeless situation here, and it's not to piss anyone off—sometimes I think that you've gotta do something for yourself and no one else can do it for you. You gotta make that move; you gotta motivate yourself somehow.

I know there's a lot of help out there for everyone. What I see up here [in Olympia], these people are so grateful to be homeless and have what they have. They have Bread and Roses, I'm not going to say much about the Salvation Army.... [But the] bottom line is that there's people there that will help them if they ask for it. I don't see a lot of people asking to get out of their situation. I see a lot of people sittin' in their situation and not doing nothing about it. It's easy for me to sit around and complain "Well, the government's not doing nothing for me." Well, what about *me* doing something for myself?

That's what it took for me, I'm not sayin' that's what it'd take for someone else... I think a lot of [my being homeless] had to do with being a drug addict, and being an alcoholic, and being out on the street wantin' to get loaded everyday—I didn't want to make that transition, you know? I'm not going to say that it'd work for everyone, but it worked for me. I quit usin' and I starting seeing things in a better perspective.

[At this point, Pawnee summarizes his 'transition' from the street to an independent life: it began with him continuing to shoot up while living with his girlfriend and waiting two months for an assessment at South Sound Advocates.

Continued next page

(Pawnee's Story Cont.)

After his assessment, got a bed date at a recovery house four weeks later, a 21 day program. After that, he checked into a halfway house with a 90 day program, which included intensive counseling and doing jail time intermittently for warrants he had "blown off" : "My counselor wanted me to report to my probation officer, and the Olympia police came and picked me up...it was like I had to pay for my past wreckage."]

Pawnee: Someone came and helped me out, and maybe that's what you need to see that glimmer of hope, but I see me as havin' a lot of self-motivation in myself somehow...I mean, it was like I reached down and I wanted it so bad; I wanted to be off the streets, I wanted to quit doin' drugs, I wanted to quit livin' the way I was. And I think that's what it takes.

What I found out about my addiction was that drugs was just a symptom of my disease. It wasn't the drugs, it was *me*. It wasn't my parents, it was *me*; it wasn't the way I lived, it wasn't my wives, it wasn't any of that—bottom line was that it was *me* that had to make the change. And there's people out there to help people. I'm a street outreach worker; I can get you into treatment, I can get you assessed, I can get just about anything you want in this town. There's money, there's food...

WiP: There's no housing, though.

Pawnee: Huh? There's housing if...Bottom line is if...

WiP: There's quite a few homeless people in Olympia who are on fixed incomes; they can't work—

Pawnee: I live in an apartment that cost me $250 a month, and I've been here 28 months. There's people that live here [in the same apartment building] that come off the streets. I see it. There's people down the hall that were stayin' at the Salvation Army, you know? [You have to ask yourself] how disabled are you?

That's a hard question for me to ask myself, "How disabled am I?" ....and I'm not too proud, you know, I'm still on DSHS, food stamps...but I have a fuckin' roof over my head, you know? I have things that I like. I don't have a lot of money to do anything extra with, you know? Most money I get, I donate out to other things like Olympia AIDS Prevention Projects (OAPP). I donate my time to the [Thurston County] Health Department. I don't have to be in a rut stuck out here doin' nothin', you know? I can find something else to do. There's lots of places that I can volunteer my time.

[*Pawnee then summarizes his achievements since he's been off of drugs, which are impressive: he's gotten his GED and become "efficient" with computer programs like WordPerfect 5.1 and Lotus 1-2-3 by enrolling in a number of clerical courses. He also types up the minutes for the OAPP meetings and has just started putting together a newsletter* (Northwest Street-Safe) *for them. "I may not have a job doin' [computer-related work], but I've got something to do with my talents..... There's things to do out there, you don't have to sit on your ass and not do nothin'."*]

I don't have to be down at Bread and Roses playin' cards thinkin' life's going to get better, because it's *not* . I'm going to have to go out and *make it* better. In some ways I've been real lucky, in others I've had to work real hard for what I've got. And I don't have much... [but] I know it can be done. You just gotta get out and make an effort to do it.

I don't think them people down at Bread and Roses are going to get out...I see a couple of people down there that I know that are trying, you know? A couple of people out of—how many people down there? 150? I don't put no one down that's on the street, you know; it's a hard, hard thing to get out of. But the way I look at it, you gotta do it yourself. You can't sit around and wait for someone to come do it. You have to change everything around you.

And one thing I know about myself, bein' a drug addict, is I *hate* change, you know? I want that same thing there all the time. As long as that was there, I'd be happy with it, or I'd be content with it. (*Pause*) I don't think I was ever happy. At first it was like fun—

WiP: Right.

Pawnee: —and after a while it wasn't fun anymore. It got to be the same old thing, you know?

I'm grateful for where I'm at today, and I don't know...I guess the one line that will say it all is .... I'm grateful for the darkness because without the darkness, I would have never found the light. And today, I'm like...it's neat, bein' on my own and *doin' it* , you know? Because I've never been able to do that before.... Today, it's like I believe in a Higher Power working in my life, you know? I don't believe in God, I believe in somethin' else, there's a destiny or somethin'..somethin'...there's somethin' that I'm supposed to be here doin'. And maybe I'm doin' it, I don't know. It's not for me to decide. Maybe I'm supposed to be broke and helpin' people, you know? Maybe that's what I need to give back to the community.... *This* is the community I'm going to give back to, whatever I'm supposed to give back. •

Editor's Note : Like Pawnee's Story above, Johnnie Thomas' poem "Stand on Your Own Two Feet" leaves no uncertainty as to where the author believes the responsibility for the solution to homelessness should be placed. However, Mr. Thomas expresses his views in a much more stark, unrelenting, and venomous tone which some, especially those who are homeless, may find extremely offensive.

We at *Works in Progress*, by printing this poem, do not wish to condone Mr. Thomas' views, or popularize them. We do, however, believe that as potentially harmful as printing Mr. Thomas' views are, it is better that everyone in our community own up to the fact that they exist. In our view, they are characteristic of a growing mean-spiritedness towards the homeless that threatens our most basic liberties.

STAND ON YOUR OWN TWO FEET

by Johnnie "The Silver Fox" Thomas

To all of you that wants a handout,
Well, this is what you're all about.
Some of you say you're treated like shit,
You made your bed, now lie in it.

Even if I had only one arm and leg,
I still wouldn't stand on the corner and beg.
And though you may sleep in the cold and rain,
Society don't owe you a damn thing.

And it's not the $5 an hour you shirk,
It's because you're too damn lazy or drunk to work.
And you say you can't make it on GAU's three-thirty-nine,
Then try not spending it on drugs and wine.

And there's no need to dress like bums and tramps,
Buy some decent clothes when you sell your food stamps.
And there's no need to panhandle on any street,
There are plenty of outlets that you can go to eat.

And the only reason you sleep nightly in your car
is because, daily, you patronize bar after bar.
Sure, I'll agree times are really hard,
But "STAND ON YOUR OWN TWO FEET" and
Get yourself a job.

When you get your GAU check, realize you've had enough,
Stop begging others and drugging, and drinking your money up.
Stop lying to the public, claiming you're barely getting by,
And "Stand on your own two feet"; you can make it if you try.

For none of you, I haven't any sympathy,
'Cause you're only looking to be supported, free.
Your probably have more money than those you bum,
Yet I'm not going to call you leeches and scum.

Somewhere deep inside we each have a bit of pride,
Why not start searching yourself, put your drugs and alcohol aside.
Then some of you may have to search very deep,
But be a man and/or woman and "Stand on your own two feet".

Some of you claim to be veterans of the war in Viet Nam,
But the closest you've come to war is with the needles in your arm,
I've walked the streets with you, seen you play your daily game,
And being a veteran of Korea myself, you've driven me to shame.

Public: the next time you see a "Will work for Food" sign,
Don't be naive, you'll only be giving your money for wine.
Don't sympathize with those down and out looks,
Because they're damn good actors, and manipulating crooks.

Go ahead, give your money, then follow the bums around,
Then you'll know you've been a fool when they drink your money down.
And do you think they actually want to work for food?
Offer them food, after work, and you'll end up being sued.

Homeless, you're asking why I'm criticizing you,
Well, before I divorced myself from alcohol I was homeless, too.
But thanks to the Salvation Army, I didn't have to sleep on the street,
They helped me turn my life around and "Stand on my own two feet".

The Salvation Army helped me straighten out my life,
And through them I found my future wife,
They not only get people out of the freezing weather,
They're also in the business of bringing hearts together.

The homeless problem is so damn simple, a little child could understand,
That, instead of working with your mouth, try working with your hand.
And take my word for it, independence can be sweet,
When your next "Will Work for Food" sign reads: "I'm standing on my own two feet."

The Tragedy of Haiti

Jerome Johnson

It is a dark time for the people of Haiti.

Haitians are accustomed to dark times, but rarely have the prospects for peace and freedom been worse than now. At other, previous times in the country's turbulent history there was at least a sense of hope. Hope that things would, someday, get better: more food, more facilities, real peace and democracy. Hope that a nation which was the first to throw off the yoke of European slavery would become the paradise Toussaint L'Ouverture fought and died for two hundred years ago.

For most Haitians, that hope was destroyed in September 1991, When Lt. General Raoul Cedras led the coup which overthrew Jean-Bertrand Aristide, the first leader in Haitian history to be democratically elected. For most Haitians Aristide was—and is—the symbol of hope, of L'Ouverture's dream. Like them he is dark-skinned, speaks Creole, and comes of humble origins. A Catholic priest, he lived among his parishioners and knew their poverty, their struggles to survive, their terrors of nights ruled by very real Boogeymen. He risked the ire of the Church as he spoke out against Hiati's dictators, and when he ran for President he ran as one of the people. Many Haitians risked—and some lost—their lives to vote for him. When he won, they were not disappointed.

But if most Haitians were delirious with joy at Aristide's election, some were not. They were—and are—the small minority of Haitians who until Aristide's election in early 1991 had ruled the country since the time of Geffrard, more than a century ago. This minority became an oligarchy—a relatively small number of wealthy, lighter-skinned people who believe they are superior to the poor, dark-skinned majority. They speak French and English, despising Creole. They send their children to high-toned French and American colleges, and their military officers to the U.S. Army's School of the Americas. The reason that Haitians are so desperately poor and their nation so ravaged is that the oligarchy has ruthlessly exploited them for generations, often hand-in-hand with the U.S. That is why the Marines used to intervene in Haiti, most notably in 1915. When the oppressed majority got restless and threatened the oligarchy's power and by extension, American business and foreign policy, the Monroe Doctrine was enforced.

Yet Aristide was different, more difficult for the oligarchy and the U.S. to handle. He had been democratically elected in a clean election, certified by neutral observers and widely covered by the media. The U.S. Government looked askance at Aristide because he made no secret of his design to empower the Haitian people, implement democracy and rebuild the nation. The oligarchy howled to Uncle Sam, but what could be done? It would be very unseemly for the Marines to take down a duly elected leader, especially so soon after restoring despotism and dictatorship to Kuwait.

The oligarchy grumbled, but it still had options. Like many Latin American nations, Haiti had had a long working relationship with the U.S. military, especially the Army. The redoubtable School of the Americas, in addition to such infamous officers as Chile's Pinochet, Argentina's Galtieri, Panama's Noriega and El Salvador's D'Aubuisson, had also trained Haiti's Gen. Cedras and Lt. Colonel Michel Francois, the chief of police in Port-au-Prince. The CIA had created the SIN, Haiti's national intelligence service (La Service pour Intelligence Nationale). These officers had been well trained, and like their fellow alumni throughout the hemisphere they used their expertise not on external foes but on their own people. Now, as always, the oligarchy consulted with the military to see what could be done.

The U.S. Government looked askance at Aristide because he made no secret of his design to empower the Haitian people, implement democracy and rebuild the nation.

The result was a military coup in September 1991. With the aid of the U.S. Embassy and Navy SEALS, Aristide and his advisers were able to escape to Washington, D.C. The U.S. Government was covering its own ass: "supporting democracy." It was the best of both worlds: rescuing the democratic Aristide was good politics, and the coup restored old friends to power.

Perhaps Washington hoped Aristide would just fade away, but he didn't. Unlike Bill Clinton, he remembered the people who brought him to power and continued to fight to return to them, to Haiti, and to his presidency. He made the rounds of the Beltway and opened negotiations with the terrorists holding his nation hostage.

And in the meantime, desperate Haitians trying to escape to the U.S. are stopped on the high seas—unlike the Cubans—and forcibly returned to Haiti by the U.S. Navy and Coast Guard. On their return they are identified by Haitian authorities enforcing the coup, so they can be terrorized and murdered later. Their crime? Escape. Escape from terror, torture, murder, rape, pillage, atrocity—perpetrated by these same authorities, because it is the authorities who engineered and enforce the coup. The less Aristide supporters there are, the better it is for them—and since people leave, they must be supporters of "Tidi." And so it goes. This is because there are two different kinds of refugees, according to the U.S.: economic and political. Every Cuban who can get here is granted asylum, despite Cuba's terrible economic situation, because the Cold War mentality says Cubans running from "Communism" are political refugees. Every Haitian who can get here is turned away—back to terror and death—even though their flight is the direct result of a political event, the overthrow of Aristide. It doesn't help that most Haitian refugees are poorer and blacker than most Cuban refugees, and there is no powerful Republican lobby in Florida for them.

Since the coup, the United States has had no real policy on Haiti. Bush's policy was one of lip service about democracy and forced repatriation. Clinton continues it because he doesn't have a foreign policy of his own, and so uses Bush's. Mixed "signals" have been sent to the terrorists now ruling Haiti. Lip service, a token embargo, diplomatic support (lukewarm) for Aristide. Yet at a time when U.S. forces—including Rangers and other elite units—occupied Mogadishu with impunity, a U.S. troopship was "frightened" away form Port-au-Prince by rabble who couldn't fight their way out of a paper bag.

The tragic reality is, there will be no relief for Haiti any time soon, unless the Haitian people are somehow able—as they were two centuries ago—to rise and destroy their enslavers. There are certain criteria for U.S. restoration of governments, democratic or otherwise. They include strategic position, vital resources, political advantage, and public opinion. For the U.S., none of these exist in Haiti, and so it supports Aristide when he refuses intervention to restore him to power. Aristide is thinking of Haitian casualties—but if there was oil, gold, or hostages in Haiti, Aristide's concerns would be subordinate to the "national security", as in Grenada, Panama and Kuwait.

And if Tidi never returns—well, the oligarchy, the cheap labor, the military/intelligence links may still be there.

For now.

Jerome is the Coordinator for the TCRC.

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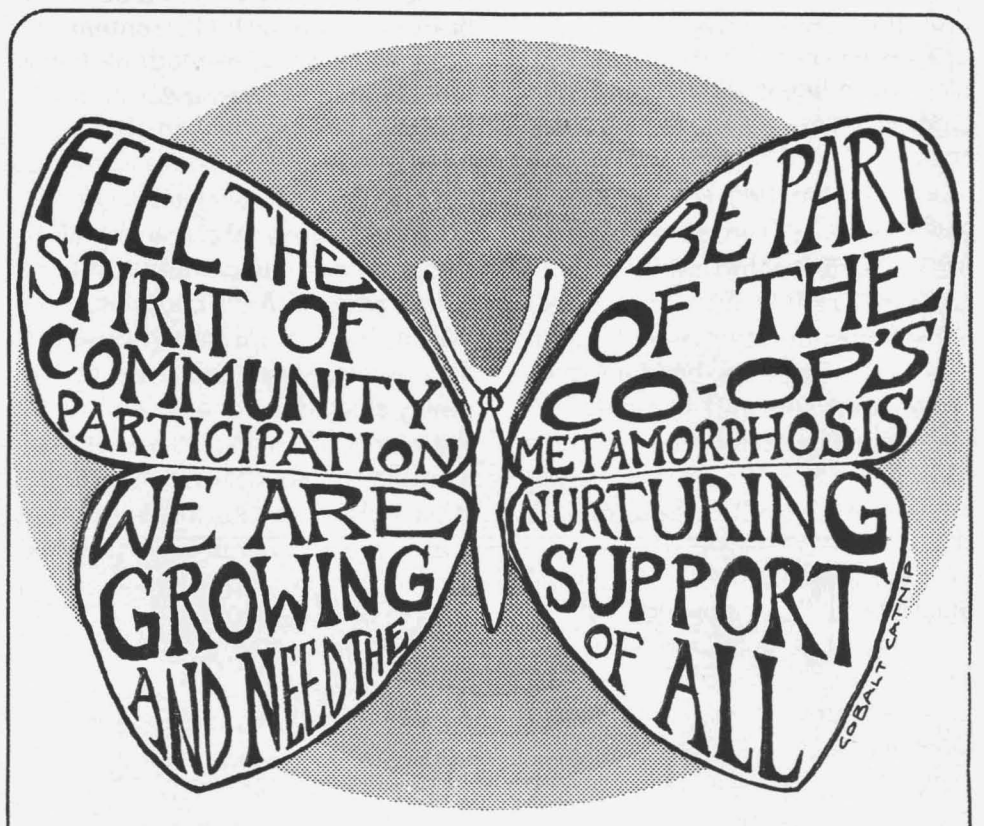
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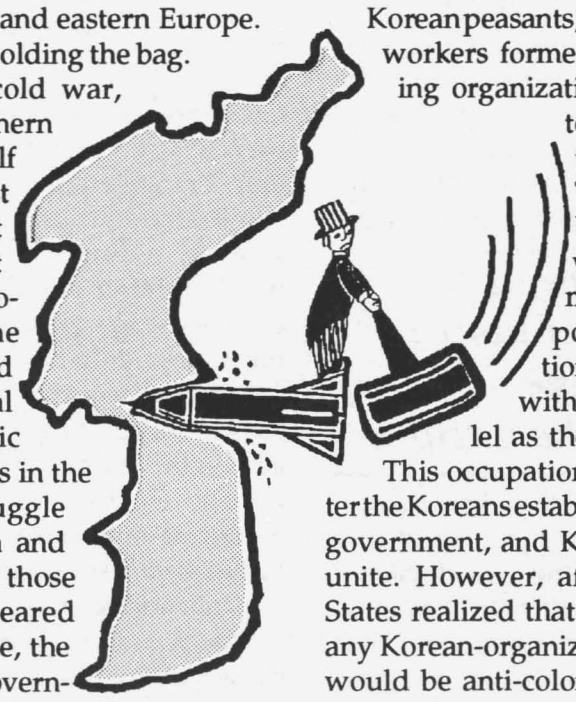
Korea: Deju Vu Again? (Again?)

Ron Jacobs

The United States has no legitimate business threatening northern Korea. The Pyongyang government may represent a threat to Washington, but for Clinton and his crew to provoke war is irresponsible and wrong. Like Cuba, northern Korea is feeling the effects of the fall of the Stalinist bureaucracies in the former Soviet Union and eastern Europe. It's been left holding the bag. During the cold war, Korea's southern half sold itself to the highest bidder (not without plenty of opposition) as the north solidified its ideological and economic ties to its allies in the ongoing struggle against Japan and the U.S. Since those allies disappeared from the globe, the Pyongyang government has found itself the target of stepped up attacks.



Although the United States maintains one of its largest foreign contingents in Korea's southern half and stockpiles thousands of weapons (some nuclear) there, it claims northern Korea's nuclear development is a threat. This claim is made while the U.S. Army and Seoul's forces prepare for the next round of Team Spirit--military exercises which practice the invasion and annihilation of northern Korea. Admittedly, further nuclear proliferation is not favorable to world peace, but for Washington to cry foul and demand a halt to Pyongyang's research rings quite hollow. After all, it was Washington's political and military manipulations after the Second World War which created two Koreas in the first place. Much to the anger and dismay of the majority of the Korean people.

How did the division occur, anyhow? Near the end of the Second World War, right before the U.S. dropped the bomb on Japan, the Soviet Union moved into northern Korea to fight the occupying Japanese troops. Within weeks of Japan's surrender, democratic groups of Korean peasants, merchants, and workers formed local governing organizations and began to organize a national assemble. The U.S. and U.S.S.R., meanwhile, chose to maintain a "temporary" occupation of the country with the 38th parallel as the dividing line. This occupation was to end after the Koreans established their own government, and Korea was to reunite. However, after the United States realized that the makeup of any Korean-organized government would be anti-colonial, it reneged on its promise.

Within weeks of the election of popular national assembly, the Soviet Union began to withdraw its forces. The U.S., however, increased its military strength and coordinated security with the remnants of the hated Japanese army. At the same time, Synghman Rhee, an ultra-right Korean politician who was living in America, was flown back to Korea. He immediately began to liquidate the popular movement in southern Korea and, with the complete support of the U.S. military, refused to acknowledge the existence of the newly elected national assembly. In the weeks following his installment as ruler of southern Korea, over 100,000 Korean citizens were murdered and disappeared. The United States military provided the names of many of the victims.

After realizing that the United States had no plans to withdraw its troops, the Soviet Union put its withdrawal on hold and asked for assistance from the People's Republic of China. In the days and weeks that passed, military units from the south persistently forayed into the northern half of Korea, testing its defenses. Eventually, although the exact details remain unclear, northern Korean and Chinese troops attacked. On June 25, 1950, the U.S. responded under the authority of the U.N. Security Council, and the Korean War began.

•••••

Just like in 1950, what the United States is most likely attempting in Asia in 1993 is to assert its power. By demanding that Pyongyang open its nuclear facilities to full inspections, the U.S. hopes to remind the region's economic powers (primarily Japan) that it is the world's only military superpower. Not only does such saber rattling remind Japan of its relative weakness in the military realm, it also serves to remind a resurgent China of American might, should the rulers in Beijing attempt to spread its much heralded economic success beyond its borders.

By demanding that Pyongyang open its nuclear facilities to full inspections, the U.S. hopes to remind the region's economic powers (primarily Japan) that it is the world's only military superpower.

It seems a rather timely coincidence that Bill Clinton was in Seattle discussing Asian trade not more than two days after cementing the NAFTA pact. With U.S. transnational dominance assured in this hemisphere, he scurried to Seattle to further the drive for American hegemony in the region. In the new world order, the populous states of Asia are a prime economic battleground. Since the 1960s, Japan has expanded its economic control in the region to such an extent the United States has felt it necessary to strike back, verbally and economically. In addition, recent shifts toward market-oriented economies in China and Vietnam have intensified U.S. fears of losing out on the big profits to be made.

Even in southern Korea, Japan's economic interests rival those of the U.S. Here, as in western Europe, the United States finds itself in a situation where its superpower status is primarily military. Which is precisely why Washington wants to keep the military card on the table. Any other scenario would require a multilateral security mechanism, which would threaten the new world order's very foundation: the allies dependence on American military capability. After all, if Japan and Europe were to become equals in the defense of multinational capital, say by developing independent militaries with offensive capabilities, they would become regional powers in their own right. No longer needing Uncle Sam's military protection, they would feel free to pursue their own foreign policies. Not that such a scenario is necessarily desirable since it would probably lead to intercapitalist rivalry like that which preceded the last two world wars. Then again, the existing order is not very desirable either. Nor is the one Washington and Wall Street have in mind.

Be all that as it may, the developing stand-off with northern Korea must be averted. At the risk of being the boy who cried wolf, any war in the Korean peninsula would not be small. On December 12, 1993, the *New York Times* quoted Administration officials as saying that Seoul would probably be destroyed. The paper continued, citing the opinion of the current commander of U.S. forces in the Pacific that "A war between the north and south would be very costly in terms of human lives." Additionally, one must assume that, should the U.S. and southern Korean forces appear to be losing, a nuclear attack would not be out of the question.

Ultimately, the question everyone must ask is this: Is the possibility of the Pyongyang government maybe possessing a nuclear device worth the destruction and loss of life sure to occur in any war involving Pyongyang, the United States, and southern Korea? I don't believe it is.

The U.S. does not care so much about keeping the peace, as it does about maintaining its hegemony. Washington doesn't talk about reunification of the Korean peninsula, which Koreans of all political persuasions hope for. Instead, it offers northern Korea the potential for diplomatic recognition. Which means continued U.S. dominance of southern Korea and the legitimization of what was an American invention in the first place--two Koreas. What Washington was unable to do in Vietnam it continues to try and do in Korea. Should Pyongyang refuse to cooperate with the American plan, Washington would assert its self-proclaimed right to wage war. ✂

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Anti-abortion Violence Must Be Stopped

The following is an edited version of a letter sent out by the Feminist Majority Foundation.

We began the year 1993 with great hope.

More women than ever before were sworn in as members of the United States Congress...Janet Reno was appointed to be the first woman Attorney General...Ruth Bader Ginsbury, a long-time feminist legal strategist, was confirmed as the second woman named to the Supreme Court.

As 1993 began, the promise of increased abortion access with the imminent availability of RU486 in the U.S. was real.

Then the shots rang out, killing Dr. David Gunn in Pensacola, Florida, wounding Dr. George Tiller in Wichita, Kansas and creating a climate of fear among abortion providers that has now extended to the manufacturers of RU486.

We believe the dream of bringing RU486 into this country--to put it bluntly--is in trouble.

In April, Roussel Uclaf and Hoechst AG announced that they had decided to license The Population Council, a non-profit scientific research organization specializing in fertility control, to test and manufacture RU486 in the United States. With this announcement, a milestone was reached in the drive to make RU486 available to American women.

But now, much to our dismay, the negotiations between Roussel Uclaf and The Population Council appear to be totally bogged down. Just as we feared, unnecessary delays have led to indefinite delays.

What in the world has happened.

We believe that the shooting of Dr. Gunn and Dr. Tiller this past spring and summer have terrorized the European pharmaceuticals. The European manufacturers of RU486, seeing the escalating violence directed at clinics and health care workers providing abortion services throughout our nation, are proceeding extremely slowly.

In effect, the European pharmaceuticals have not moved forward for fear of retaliation from the anti-abortion forces, but the public is left to believe that they are moving forward. We cannot let this continue!

In this very delicate situation, the only thing that can save RU486 for American women is massive public media exposure of exactly what is occurring. We do not believe that the American people will tolerate the health of American women being jeopardized by extreme fanatics. But to conduct such an expensive campaign, we need your help more than ever.

While the negotiations to bring RU486 into this country have stalled because of terrorist tactics, the scientific merits of RU486 have been praised by a comprehensive report just released by the prestigious Institute of Medicine.

The Institute of Medicine highlighted the merits of antiprogestins, such as RU486, in treating a wide range of serious diseases and conditions, and recommended immediate submission to the FDA of a new drug application for the use of RU486 as a method of early abortion.

As important as its potential to advance medical science, RU486 is desperately needed to help de-escalate violence at abortion clinics by increasing women's access to abortion. Because RU486 can be administered at any doctor's office--not just at abortion clinics--violence at clinics would become ineffective.

The Feminist Majority Foundation has just concluded the most comprehensive survey ever conducted of abortion clinic violence in our country. With replies from some one-third of all clinics in our nation, our survey reveals that 50.2% of them have experienced serious violence during the first seven months of 1993.

Personnel in over 20% of the clinics responding to our survey received death threats during the first seven months of 1993. Eighteen percent of the clinics reported bomb threats. Sixteen percent of the clinics have been blockaded. Clinic personnel have been stalked at 15% of the clinics.

Anti-abortion violence and harassment have taken a heavy toll on both clinic patients and staff. At almost 1/4 of the clinics surveyed, a staff member has quit as a direct result of anti-abortion incidents. In 1/3 of these cases, the staff member who resigned was a physician.

And the anti-abortion extremists are not stopping at threatening just doctors and health care workers who provide abortions. They are now threatening landlords who rent to clinics and businesses that service clinics.

At The Women's Clinic in Fort Lauderdale, Florida, continued anti-abortion demonstrations, vandalism, and extreme harassment cost the clinic its lease after ten years at the same location. When the clinic sought to move to a new location, the extremists threatened to kill the new landlord and his family. He canceled the clinic's five-year lease on the day it was to move in.

Today, the Feminist Majority Foundation conducts the largest clinic defense project in the nation. We have been sending trained organizers all over the country to keep clinics open and to counter the blockade strategies of Operation Rescue. We have been extremely successful in rendering the blockades ineffectual. As the effectiveness of blockades decreased, other forms of anti-abortion violence have increased.

This past year, because of the increase in shootings and death threats, the Feminist Majority Foundation organized a very effective legal team to combat in the courts the violence on the streets.

It is cutting off access not only to surgical abortions ...but also to a wide range of low-cost health care services offered by these clinics, and it is helping to stall the entrance of RU486 into the United States.

The Feminist Majority Foundation legal team provided assistance to Aware Woman Center for Choice in Melbourne, Florida, asking the state to enforce an injunction creating a safe buffer zone around the clinic and around its health care workers. We have just won an unanimous Florida Supreme Court decision upholding the injunction and the buffer zone. But at the same time, we have lost an Eleventh U.S. Circuit Court of Appeals decision which questioned the federal constitutionality of this buffer zone. We believe we will ultimately win this case, but it will go to the United States Supreme Court.

The Feminist Majority Foundation has also entered into a joint project with the Fund for the Feminist Majority, our sister organization, to lobby for tougher anti-clinic violence legislation from the federal government.

And we must do even more. In 1994, we plan to launch the most intensive clinic violence monitoring project in the nation. It will be patterned after the highly successful KlanWatch Project of the Southern Poverty Law Center.

The Project will integrate information from a variety of sources, including general newspapers and magazines from across the country, the publications and hotlines of extremist groups, and eyewitness accounts and evidence that we gather from our field work and close association with the clinic and health care workers. Using the latest data processing technology, we will be able to cross-reference data in order to better understand the linkages between violent incidents at abortion clinics.

Our National Clinic Violence Monitor Project will regularly release our data to law enforcement authorities throughout the nation, as well as to the media, for the purpose of developing an increased awareness to the problem of clinic violence among both the public and law enforcement authorities.

The anti-abortion violence must be stopped. It is cutting off access not only to surgical abortions performed at clinics, but also to a wide range of low-cost health care services offered by these clinics, and it is helping to stall the entrance of RU486 into the United States.

The Freedom of Access to Clinics Entrances Act, which will establish strong federal jurisdiction to protect a woman's right to access abortion, and to protect clinic health care workers, passed Congress.

For more information and to get in touch with the Feminist Majority Foundation write to them at PO Box 96780 Washington DC 20077. Notify Planned Parenthood if you'd like to be a clinic escort during upcoming clinic harassment.

Take a stand for choice! ✂

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Male Sexual Violence and Higher Education

Todd Denny

If I were to grade colleges and universities on their efforts to ensure the safety of female students from sexual assault, I would award them a collective C- at best. Campuses across the nation are experiencing increased violence based on race, ethnicity, religion, and sexual orientation; at the same time they are experiencing an increase in reported incidents of sexual assault. Society's principal response to higher education's inability to control campus sexual violence has been legislative. New laws require schools to protect students from—and warn them about— crime and danger: (a) the Ramstad Law gives sexual assault victims the right to call off-campus authorities to investigate alleged campus sexual assault; (b) reinterpretation of the Buckley Privacy Amendment allows victims of campus violence to have easier access to the criminal records of perpetrators, and (c) institutions must now file annual reports on crimes at their campuses (Matthews, 1993).

Such laws offer support for our efforts to prevent rape on campuses. The reality, however, is that some campus personnel, at all levels, prefer not to address sexual assault for fear of antagonizing parents and alumni. These college officials worry that parents would not permit their daughters to attend an institution that acknowledges sexual assault as a fact of campus life.

In the largest national survey study of college students, (Koss, Gidycz, and Wisniewski, 1987) found that 25% of males admitted committing some form of sexual aggression. Additionally, 54% of women reported some form of sexual victimization, with 15% reporting having been raped. These data suggest that a large number of women are being victimized on campuses across the nation.

Higher education institutions fall into three groups regarding their policy on campus rape: (a) those that have clear policies and penalties regarding sexual assault (few); (b) those who deny any problem: "our students are humane, moral, kind" (more); and (c) those that trust "such problems won't occur at our institution" (most).

I have found that campus groups are often resistant to sexual assault program implementation. University administrators and advisors may deny a rape problem or often fear negative public relations if a program is initiated. Male students also play a role in impeding rape prevention programs. Many feel that finger-pointing and blame are the essence of sexual assault programs, whereas others are merely indifferent. Another common problem is that neither staff nor students want to give up time to attend such programs.

Many rape prevention education programs have resulted in positive attitudes and beliefs that correlate directly to the reduction of sexual assault, such efforts remain rare. My work as a rape educator with student leaders, fraternity members, dormitory residents, and athletes has shown that men who participate in creative, interactive, and non-blaming programs can and do develop intervention skills and empathy for sexual assault victims. I am frequently approached following male--only workshops with comments such as, "We'd like to do a follow up workshop with women," "My girlfriend was raped, I now know how important this is," and "Now I know what really constitutes rape."

(Note, one in twelve college males attests to having committed acts legally defined as rape or attempted rape, but only one in a hundred of the same men see themselves as having committed rape. Clearly, at the very least, men need to know a legal definition of sexual assault, (Koss 1990).

Campus administrators can be catalysts for sexual assault prevention programs, programs that can promote attitudes and behaviors that contribute to the diminution of campus rape. Residential life staff and campus security can be allies in sponsoring such programs, as can health, sociology, and psychology professors.

Focusing on male attitudes, beliefs, and behaviors is essential in understanding sexual violence.

Student orientation programs are an important arena. Women who are first-year students are at greatest risk for sexual assault on campus. They are learning to navigate a new environment and may bring overprotective family backgrounds, which contribute to vulnerability. There is compelling evidence that male athletes and fraternity members are the two groups that put women at greatest risk for sexual violence (Ehrhart & Sandler, 1985); (Palmer & O'Shaughnessey, 1990). There is sufficient cause for institutions to mandate rape education for male athletes and fraternity members. These two groups often embody a "hypermasculine personality" style of dealing with women and the world. Men with such personalities over-conform to masculine sex role stereotypes, characterized by power, dominance, competitiveness, and aggression. Being dominant, aggressive, and forceful with women are key characteristics of the hypermasculine orientation, a topic to which I will return.

There are three dimensions of sexual aggression prevention: (a) preventing men's effectiveness in a sexual aggression attempt, (b) lessening men's opportunity to be sexually aggressive, and (c) inhibiting men's motivation to be sexually aggressive. Let's turn to the first approach.

Many of the anti-rape educational efforts in the past have focused on instruction of women in tactics for preventing opportunity and preventing effectiveness. Such approaches remind women that they are not completely helpless in resisting or avoiding the consequences of men's motivation to be sexually aggressive. These approaches can also be misunderstood to suggest that women are responsible for the occurrence of sexual aggression and can distract us from the primary issue, men's motivation to be sexually aggressive. Sexual aggression is not a woman's problem; it is a man's problem that their victims (primarily women and children) have been forced to deal with. Over 97% of rapes identified in the National Crime Victimization Survey involved female victims (Jamieson & Flanagan, 1989).

Approaches that focus on preventing the effectiveness of a man's attempt to complete an act of sexual aggression turn on the point at which an attempt at sexual assault is considered to begin. That is, if we consider sexual aggression to start at the moment when the aggressor makes his move by applying active force, factors related to his effectiveness might include the relative levels of aggressor vs. victim strength, knowledge and skill in physical self-defense, and cleverness, as well as presence of others who help or fail to help the victim. Thus, tertiary prevention interventions could seek to increase a potential victim's physical fitness, self-defense skill, and her awareness of at-risk situations. These interventions would also encourage individuals to help others who are being victimized. It is interesting to note that women who embrace traditional female sex role stereotypes are at greater risk for sexual assault, whereas women who were raised in nontraditional ways (athletics, rough and tumble play with brothers, etc.) often have greater skills to deter potential sexual violence.

The second approach stresses the examination of men's opportunities to commit sexual aggression. Two principal factors are at work: environmental conditions and behaviors that place potential victims at risk. Let me emphasize that no secondary prevention strategy can be wholly successful in reducing sexual aggression because it is impossible to eliminate all opportunities for sexual aggression. I should also note that secondary prevention strategies exact a high price. Environmental restructuring is costly; the remedies we have at hand also limit the personal freedom of all individuals; and failed strategies can promote blaming the victims for being unsuccessful. Sexual assault also negatively impacts academic opportunity. On a Big Ten campus, we found that women had to curtail their library study time to walk safely back to their residences before dusk (Palmer & O'Shaughnessey).

To avoid reinforcing victim-blaming, interventions should provide information to women and other potential victims for use in making informed choices. This information should emphasize that no choice can guarantee safety, even if many limitations to personal freedom are accepted in the name of safety. This is the reality of our national campus culture, where one in four women is a victim of an attempted or completed sexual assault by the end of their college years (Koss, M.P. 1990).

Now I come to the approach that I strongly advocate, addressing men's motivations. If we approach sexual aggression prevention at the most effective level -- *men's* motivation -- we first look at the factors that contribute to such motivation. Research and theoretical literature identify a diverse array of contributing factors that influence an individual's perception of the acceptability of sexually aggressive behavior. Current models view sexual aggression to include cultural factors (sex role stereotypes, peer influence, the media), early experiences (family violence), individual difference variables (aggressive personality style, adversarial beliefs), and situational influences (use of alcohol/drugs, male territory). One crucial dimension is the presence of an internal values/attitudes/belief system that does not prohibit sexual aggression in some (or any) situations.

Focusing on male attitudes, beliefs, and behaviors is essential in understanding sexual violence. Frank and challenging, male-only workshops redefine *rape as a men's issue*. Participants examine their own behaviors, attitudes, and beliefs about rape, gender roles, and rape survivors while learning intervention strategies. Through a series of small-group exercises and discussions, men are encouraged to explore and practice intervention strategies in order to gain a sense of empathy and personal responsibility. My three techniques are to (a) address men's personal responsibility, (b) evoke empathy for sexual assault victims, and (c) show how rape hurts men as well as women.

The development of empathy inhibits sexually aggressive behavior. When we can empathize, we can understand whether a behavior will hurt another person. And, provided we have no desire to hurt the person, empathy usually inhibits harmful behavior. Interventions designed to enhance empathy for rape victims can have favorable effects on men's attitudes toward sexual assault.

The sensitive nature of workshops can be particularly difficult for survivors of sexual assault. Acknowledging that men can also be victims, often as a result of child sexual abuse is essential. Participants may interact at their own comfort level and personal self-care is encouraged.

I see higher education institutions

(Continued next page)

Unions Struggle for Social Justice

Teresa Poor

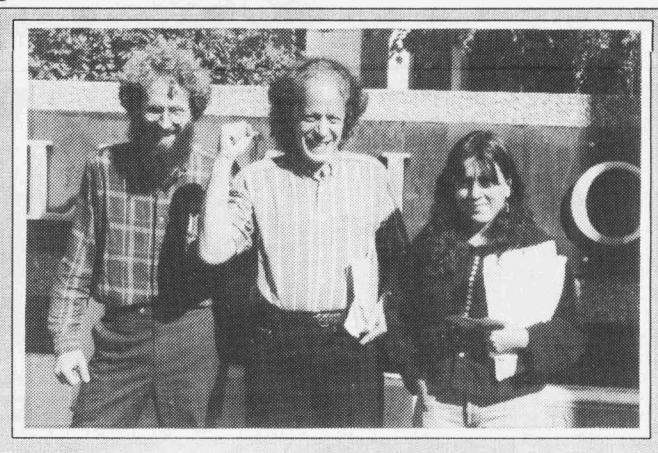
On Saturday, October 29, St. Martins College held its annual Capitol Food and Wine Festival which featured UST owned Stimson Lane wines like Chateau Ste. Michelle. The act of featuring these boycotted wines brought church, labor, student, and community members out to the festival in order to stage an informational picket to raise consciousness about the farm workers' fight to gain union representation. A right which the mainly white collar workers at Chateau Ste. Michelle enjoy. Close to one hundred supporters passed out flyers, held signs, and spoke with people who attended the festival encouraging them to be socially conscious consumers in order to help farm workers gain justice in the fields. The response from people attending the festival was mainly supportive and the picketers left feeling positive. Farm workers could not join the picket because in February 1988, UST (then U.S. Tobacco) announced that Saturday was to be a mandatory work day. This new rule was created in order to stop farm workers from picketing at the $30 million wine-tasting chateau in Woodinville on their days off; on the Saturday of the festival this rule was strictly enforced (so much for the right of free speech). While it is expected that multi-nationals like UST wineries will as much as possible deny farm workers the right to organize for more control of their lives, the fact that St. Martin's College continues to feature UST wines is hypocritical.

St. Martin's college is a private college which is associated with the Catholic religion. Because of this association, the UFWWS, church, and community members have tried for the past few years to convince the Alumni Association to support the boycott of UST/Stimson Lane wines by not featuring them at its Capitol Food and Wine Festival. This support would correspond to the teachings of the Catholic Church. For example, John Paul II stated, "Unions are a mouthpiece for the struggle for social justice... The right to work can be infringed when farm workers are denied the right of free association with a view to their just social, economic, and cultural advancement." However, in 1992, the Alumni Association stated that it was "above politics" and therefore would continue to feature UST/Stimson Lane wines. One reason for their "objective" stand might be that in 1991, UST gave a $1,000,000 donation to the College. This type of grant makes objectivity very lucrative. In September, 1993, St. Michael's Social Justice Committee, UFWWS, and the Olympia Farmworkers Justice Committee attempted to speak with St. Martin's Abbey. Although the Abbey declares itself as something separate from the College and the Alumni Association, SMSJC, UFWWS, and OFJC view the Abbey as a religious community which provides a forum for that community to prayerfully discern what they view the appropriate role for their followers would be. In the end, after contacting UST/Stimson Lane and meeting with UFWWS, SMSJC, and OFJC members, the St. Martin's Abbey considered the cause of the farmworkers to be inappropriate because of their tactics and leadership. Basically, they believed the information sent to them by UST/Stimson Lane which described the 1992 legislative process without asking for the UFWWS side of the story. Lidia Romero, Granger farm worker and board member for the United Farm Workers of Washington State said, "What hurts the most about this Catholic college supporting U.S. tobacco-owned wineries is that we are all Catholic, we all believe in God, and we look to the Catholic institutions to support us, not support the exploitation of us."

"The right to work can be infringed when farm workers are denied the right of free association with a view to their just social, economic, and cultural advancement." John Paul II

Currently, UST/Stimson Lane has been countering United Farmworkers of Washington State's organizing and boycott efforts by embarking on a campaign of disinformation and deal making with local hotels and restaurants. UST/Stimson Lane is attempting to portray itself as a pro-labor, progressive employer who works hard for farmworkers' rights. For example, in a three page flyer which was posted at the festival, Chateau Ste. Michelle stated that it "supports the right to union representation for farm workers" because it "worked to pass collective bargaining legislation" during the 1993 winter session which would have protected the rights of farm workers. The flyer then went on to list the superior working conditions it provides its farmworkers: "men's and women's portable bathrooms available at all times, and access to air-conditioned/heated multi-purpose room for lunch and during inclement weather" (to list a few). However, Chateau Ste. Michelle is not presenting the whole story. First of all, the flyer failed to mention that the legislative process fell apart because in February 1993 farmworkers' were offered Substitute House Bill 1287 which had the following objectionable provisions: 1) It made no one responsible for the illegal actions of the common farm worker predator, the labor contractor, 2) It built in tactics to delay the election process indefinitely by requiring bargaining unit determination prior to secret ballot elections, 3) It provided for servitude arbitration instead of binding arbitration by allowing only the growers to call for binding arbitration as a method of settling strikes, 4) It severely limited the right to strike during harvest time, the only time workers have bargaining power, and 5) It severely limited the only economic weapon which farm workers have, the consumer boycott (UFWWS Press Release, February 23, 1993). These limitations and provisions would have severely impeded farm workers' power to bar-

(Continued page 16)



On July 23rd members of the Olympia Farm Workers Justice Committee were arrested while attempting to speak with the owner of Genoas restaurant, concerning why he quit honoring the farmworkers called boycott of U.S. Tobacco's Chateau Ste. Michelle and Columbia Crest wines. For two and a half years the O.F.W.J.C. along with groups in Seattle and other cities have been doing informational pickets outside of restaurants and food establishments.

The international boycott, in its sixth year is being honored by over a dozen area restaurants, the Washington state ferry system and the country of Sweden.

It originated when vineyard workers at Chateau Ste. Michelle and Columbia Crest were fired for questioning an arbitrary drop in wages, racist treatment, and unsafe and unsanitary working conditions.

Farmworkers were overlooked when the federal minimum wage overtime and collective bargaining protections were passed and have also been solely excluded from Washington State's universal health care legislation, passed during the 1993 session. The vineyard workers through the leverage of this boycott and the help of the United Farm Workers of Washington State are seeking a collective bargaining agreement with the wineries.

The informational pickets continue at least twice a week outside various Olympia area restaurants and food stores still carrying the wines. For information on where the next picket will be call 352-2153.

Three defendants Sheila Payne, Peter Bohmer, and Mikel Pelly all who pled not guilty will be appearing in the Thurston County District Court at 2000 Lakeridge Drive, S.W. building 3, courtroom #3, on January 31st at 9:00 for a pretrial hearing. A trial date has been set for February 7th, 1994 at 9:00 am, in the same courtroom. This will be a trial before a jury and all interested and supportive members of the community who can spare the time are encouraged to come and witness its proceedings.

(Sexual Violence, cont.)

as having been remiss in challenging the myth of the macho man. Clearly, the educationally complete man has not only a highly developed intellect but a heart, as well. The man without empathy for the rights of other humans is, at best, incomplete, and, at worst, dangerous. Academic administrators can cultivate opportunities for academic success by providing informed, competent, and holistic approaches to addressing sexual violence.

This article suggests approaches to sexual violence at colleges and universities and offers some of the techniques I use to enhance both the safety and academic success of female students. At the base of all this lies a single truth: reducing rape on campus centers on the integrity and ethics of the institution itself. If higher education is to train leaders for our society and to expose them to the highest values that we know, then we had better do just that. Any efforts, conscious or otherwise, that detract from that mission cannot be tolerated. There are no quick fixes. Although a workshop can raise institutional awareness, it takes both problem recognition and a willingness to commit resources for a long-term programmatic attack to make a difference. I would argue that higher education administrators could be the very group to take responsibility for ensuring that this happens. Someone has to lead the charge. Are the academic administrators in higher education up to the challenge? If not they, who?

Todd Denny is an educator, school social worker and consultant who has worked in the sexual assault and domestic violence fields for a decade. As a University of Illinois staff member from 1988-1991, he designed, implemented and facilitated a prevention and intervention curriculum for Acquaintance Rape Education Training. For further information contact: Todd Denny 120 State Ave. NE Suite 275, Olympia, WA. 98501 (206) 352-6565

(Bread And Roses, cont.)

idea that humans have the right to basic needs. That's not something that should be a privilege.

Skye: Specifically, I'd like to see the government take an active role in mental healthcare for Vietnam vets. I'd like to see the welfare system revised so that one can actually subsist on assistance without being homeless or poor. I'd like to see more free food programs, more free childcare programs, and ultimately, for the government to stop the bullshit and start taking care of its people.

Scott: I think we need to re-evaluate the assumptions we make about the way our society and economy work and to work to change expectations and demands on society in such a way that a greater emphasis is put on the common good instead of the individual's desire. And build more low income housing.

Skye: Our ongoing needs include monetary contributions, bedding, towels, toiletries, razors, kitchen stuff, coffee, sugar, non-perishable food, fresh fruit vegetables, frozen meat, a truck, etc. For more information please call us at 754-4085. ✂

Song for an Autumn Cafe

Dead time, hours now past lunch:
the breeze blows by the leaves of afternoon,
that circle and whirl in the wake
of passing cars; in temporary whirlwinds
lifted, curling out and back into the street,

as through the cafe window
I watch you pass on dancer's feet.
And if through the glass between, some
exterior expression influences the breeze,
curls up a sheaf of leaves and blows

them through a tree's bare branches, still
the moment passes, as time without change
would not contend with seasons:
be more redundant than love,
less persuasive than will.

Michael McNeilley
(First published in Mobius, Orion Art Center, Lake Orion, MI)

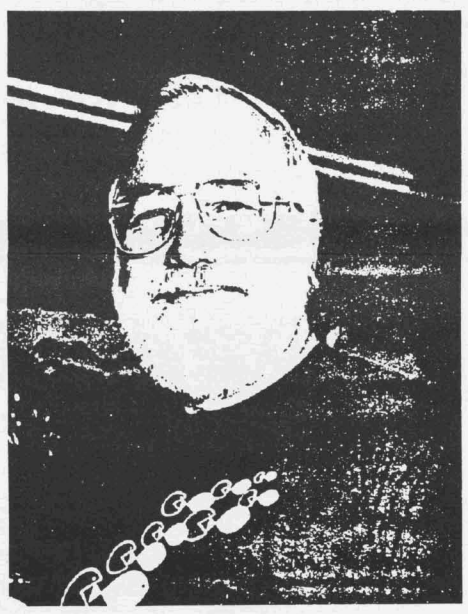
(Unions, continued.)

gain with an equal voice. Second, while the working conditions for the farm workers' at Chateau Ste. Michelle are relatively better than other wineries in the state (which reveals how poor the working and living conditions are for farm workers), the flyer failed to mention that many of these conditions are due to the organizing efforts of the United Farmworkers of Washington State. Third, and most important, while legislation may have collapsed, which is not surprising given the more than 50 years of anti-farm worker legislation, there still remains a method in which UST/Stimson Lane and the farm workers can sit down and negotiate. In Washington State, the Washington Public Employees Relations Commission is a "legal framework" which holds union elections in private sector disputes if both parties consent. The UFWWS consents; UST/Stimson Lane does not. Furthermore, farm workers and private businesses in five other states have negotiated contracts. In the end, UST/Stimson Lane objects to basic workers' rights because it refuses to allow farm workers the right to vote for a union of its choice. Obviously, their actions continue to contradict their rhetoric.

For more information about farm workers' struggle to organize and what you can do to help please contact Sheila at 352-2153 or Teresa at 352-8158. Furthermore, there are a number of things you can do to support farm workers. Challenge restaurants and stores you patronize to honor the boycott of UST/Stimson Lane wines, attend pickets, and/or write Allan Shoup at Chateau Ste. Michelle, One Stimson Lane, Woodinville, WA 98072. ✂

HAVE YOU SEEN THIS MAN?

CRAIG D. WILLIAMSON
Missing since August 30, 1993



Vital Statistics :
White male, 49 years old, 5'10", 190 lbs. Full grey beard, blue eyes, gold colored bifocal wire-rim glasses.

Latest information: Craig went on a business trip from Cintonville, Wisconsin to Colorado Springs, Colorado. He dissappeared on his last night in Colorado Springs. The police have few clues. There appears to be no sign of foul play.

Craig's wife, Christine, believes Craig may have been mugged and suffering from amnesia. A witness placed him on an Amtrak train traveling from Montana to Washington State. He had a head wound and appeared disorientated and confused.

He may now resemble a homeless person. If impaired from a blow to the head, he may even be confined to a mental health facility.

Craig may talk about fishing or fish farming. Be alert for the word "tilapia", the name of a fish that he is growing on his farm in Wisconsin. He may also refer to fish being held for him in tanks in Colorado, or "going to his lab" at his farm.

Craig is a former resident of Washington State. He may frequent marinas or commercial fishing areas. Craig is also experienced in auto repair.

IF YOU SIGHT CRAIG D. WILLIAMSON OR HAVE ANY INFORMATION REGARDING HIS POSSIBLE WHEREABOUTS, PLEASE CONTACT YOUR LOCAL POLICE. THANK YOU!

Calendar

National F.O.R. Staff
Richard Deats speaks about the power of non-violence
January 11 12:00 noon
TESC Library Lobby
Sponsored by Olympia FOR and EPIC.
For more info: 491-9093

Olympia Movement for Justice and Peace
General Meeting
January 11th 7pm
TESC Lib 2218

Faith into Action
The Legacy of Dr. Martin Luther King, Jr.
January 16 2:00 PM
Capitol Rotunda
A Community Celebration
For more info: 357-6027
Sponsored by an interfaith committee gathered by the Social Action Commission of St. Michael Church, Olympia.

"Religious Intolerance as a Cause of Violence"
Kathy Morefield from Seattle will talk about anti-poor and anti-gay initiatives and other forms of religious-based intolerance.
January 16 3pm
St. John's Episcopal Church
19th and Capitol Way
This is the Olympia FOR's monthly "Third Sunday at Three"
Info: 491-7050 or 491-9093

Hands Off Washington - Citizens for Fairness
General Meeting for people interested in fighting the anti-gay initiative.
Plans for passing state civil rights bill will also be discussed.
January 25 at 7pm
United Churches
11 and Capital
For more info: 786-6608.

OFWJC members
Sheila Payne, Peter Bohmer, and Mikel Pelly, all who pled not guilty, will be appearing in the Thurston County District Court for a pretrial hearing.
2000 Lakeridge Drive, S.W.
building 3, courtroom #3
January 31st at 9:00am
See page 15 for more details.

January 25, 1971
Supreme Court rules that companies cannot deny jobs to women with preschool children unless the same rules apply to men.

Works In Progress is looking for someone to compile a monthly calendar of events for print. If you are interested call Pat at 705-2726.

WIP Schedule

WIP Article submission deadline is Wednesday **Jan. 18**
Also on that day, there will be a meeting at SPEECH at 7 pm. SPEECH is 218 Fourth Ave. Call 705-2726 for info.

Proofreading Meeting
Tuesday, January 25 at 7pm
Call 705-2726 for location.

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